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MANKIND

QUARTERLY

— *mala opinio bene parta delectet* —

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Practical Considerations which are Fundamental in Bantu Affairs in Rhodesia and for an Understanding of Negroid - Caucasoid Problems Generally

By R. GAYRE OF GAYRE*

INTRODUCTORY OUTLINE OF THE POPULATION ORIGINS OF RHODESIA

From early times a Boskopoid population has been associated with Eastern Africa. After the Christian era, however, changes were developing which ended in altering the whole ethnic composition of Eastern, Central, and Southern Africa.

In the north-east of Africa there is in Nubia, parts of the Sudan, Eritrea, Ethiopia and Somaliland a group of peoples who are Cushitic (with an overlay in Abyssinia of Caucasoid Semitic). In my opinion all these are hybrid stock created by selection out of an amalgam of Hamitic Caucasoids, derived from the northern littoral of Africa, and an indigenous people of what I would generally consider to have been Australoid type rather than anything else. This region of north-eastern Africa is probably the furthest western extension of the Australoid type, which is traceable eastwards to the tribal peoples in the interior of India (Murias of Bastar), Ceylon (Veddahs), and so by stages to Australia, with a northern, more advanced and less retrogressed branch, represented by the Ainu of Japan, which separated from them probably in or near India, if it is not an intermediate stock between Australoid and Caucasoid.

Originally, south of these Cushitic peoples were the Cappoids. These were once distributed right across the Sahara which was then a savannah country. They were in two parts. The northern section would appear to have been partly crossed with Cushitic, and from them came the Hottentots. They may also have had some infusion of Malay or Indonesian which would reinforce the Mongoloid type derived from the Bushman. They were pastoralists, and probably owed the advance in civilisation which this represents over the hunting stage to this contact and absorption of Cushitic elements

* This article is part of two lectures delivered to senior officials of the Ministry of Internal Affairs and medical technologists in Rhodesia on 13th August. 1969.

from whom they probably obtained their cattle. It is due to this infusion that we find elements in their language which some have believed to be Hamitic. South of these Hottentots were the Bushmen, a hunting folk, as they have remained to this day. Even in our times there are pockets of Bushmen-like people in certain parts of Somalia, remnants left behind in their subsequent general migration to the south. Consequently it is a mistake to think of the Bushmen as belonging to the Cape of Good Hope.¹

Somewhere about the early centuries of the Christian era exotic food plants appear to have reached Eastern Africa, probably from Asia, and such countries as Malaya. It may be that very thin settlements of Negroid peoples had already come to occupy the wet littorals of the great rivers flowing from west to east, such as the Zambesi and the Limpopo. Nevertheless the land, in general, was not under Negro occupation. It was the home of the Cappoid peoples to whom we have referred, who were not interested in the wetter lands along the banks of such rivers. There was no such thing as a Negro occupation of Eastern Africa and such settlements as there were were only of this character—a thin line of dwellings in the valleys of these rivers. The new, intrusive contacts from the east brought to the mouths of these rivers new food plants. No doubt the newcomers captured such Negroid individuals as they could find immediately at hand in these riverine situations to work for them as their slaves. The new food plants were thereby sown by these Negroes. The food plants spread up the river valleys until eventually they entered the Negro zone of Africa which is in the Congo and Niger regions. Here they provoked a population explosion. Flowing north-eastward the expanding Negroid peoples reached the outskirts of the hard core of Cushitic peoples in the Sudan, Ethiopia and Somalia. They were thrown back, and, turning round, they began to move south along the eastern side of Africa.

In such a change of direction they pressed upon the Hottentots who, although a warrior people, had to retire before them simply because they, the Hottentots, were pastoralists. The agricultural Negroids took more and more land for cultivation, and being more numerous on the ground at any single place than the pastoralists, who are always scattered over large areas, they forced the Cappoids to retire before them.

Meanwhile the pastoralist being, in his turn, stronger than the hunting groups, we find that the Bushmen retired before the Hottentots. Thus began the steady creep of Bushman, Hottentot, and Negroid down the eastern half of Africa.

¹ It is for that reason we think that because the "Cape" has been used to designate the Khoisan peoples it is better to make a non-geographical word of it and spell it Cappoid. Thereby there is no intention to infer that these people are of Cape people in origin.

It was, therefore, in this order that we find the influx of people into Rhodesia at a much later period of the Christian era. We know that when the Portuguese arrived at the end of the fifteenth century the Negroids had only reached the Limpopo. Therefore, it is possible that they crossed the Zambesi in the twelfth or thirteenth centuries at the earliest, and they could not have reached the borderlands of Cape Province much before 1650 to 1700. This accounts for the fact that when the Portuguese, and much later the Dutch, arrived they found only Hottentots and Bushmen at the Cape of Good Hope.

The result of this series of migrations is that in Rhodesia at the present time there are only Bantu tribes of Negroid origin. However, sight must not be lost of the fact that often individuals have a yellow or tawny skin—a very frequent phenomenon in the Transvaal—which must be derived from a Cappoid origin, especially where accompanied by pepper-corn hair rather than an evenly covered head of frizzy hair, and by short legs and, in the females, enlarged buttocks.

In addition there had been a migration southwards of pre-Islamic and later Islamic Arab Caucasoid peoples along the coast, and probably some Ethiopic elements overland as well—a subject which has and is being dealt with elsewhere. The result of the former is seen in the frequent occurrence of people of lighter skin, Dinaric, Armenoid, or Eastern Mediterranean shaped noses, and other features such as thin lips and noses to be associated with the Caucasoid races, and in this case, no doubt, due to infiltration of such stocks of Arabs, Persians, Indians and other peoples.

I associate this intrusion with the development of gold mining and trading by Caucasoid peoples who were, ultimately, responsible for the Zimbabwean civilisation. Later from the Portuguese, the Dutch, and the British Caucasoids there came the White peoples who now occupy the country.

From the background of this complex ethnology, speaking in general terms, one can say that we have a Negroid stock (mixed as it may be, as we have shown) and also a Caucasoid stock in Rhodesia. It is, therefore, desirable to consider the differences which exist between these two strains. The tendency today is to minimise racial differences, but if we do not take into consideration such differences we will be in danger of drawing false conclusions and inferences through our wrong assessment of the mental and physical traits of each stock.

DIFFERENCES BETWEEN THE CAUCASOID AND NEGROID RACES

Although, as we have just observed, the tendency today is to minimise racial differences, or even allege they do not exist, neverthe-

less at one time it was taken as axiomatic from general observation that there were fundamental differences between these two big branches of humanity. These were considered to be not merely of a physical nature but also of a mental nature. This is in sharp contrast to what we find today when there are strong pressures which have been developed to deny this. They are ethical and political in origin, and are not based upon either general or detailed scientific observation. It is such thinking that exists behind the Race Relations Act of Parliament in Britain. This was challenged successfully in the race relations trial in the High Court of England before the Assizes at Lewes in 1968.²

Therefore, since this is a very significant matter in our times, I want at this stage to go over briefly some of the evidence which makes it clear that there are considerable differences between these two stocks, quite apart from those of manifest colour and other readily discernible traits such as the shape of nose, lips, bodily proportions, and so on.

Take, for instance, the ability to taste phenylthiocarbamide (PTC). We find that PTC can be detected by an average of 71 per cent of Caucasoids and peoples related to them and by 94 per cent of Negroes. This means there is a difference in our all-tasting ability between the two stocks which could have social consequences.

When we come to the question of the frequency for the cde blood group—the Rh negative—we find among Caucasoids it is 25-46 whereas among the Negroids it is 4-29. But in respect of Rh positive we find cDe 1-5 in the Caucasoids compared to 34-82 in the Negroids; and CDe is 39-55 in the Caucasoids to 0-21 in the Negroids.³ When we realise that it is these blood groups which are concerned with Rhesus compatibility or otherwise it is clear that these differences are highly significant and have a very direct bearing on the well-being of society. It suggests that in racial crossing, for instance, we may expect a high degree of personal tragedies for the White partners in such matings.

In the matter of sickle cell anaemia we find when this is homozygous that it results in this disease. It is found almost exclusively in those of Negroid ancestry.⁴ There are subtle differences in a

² This writer was called as expert witness for the defence and the whole of his testimony turned on whether the differences which we see between Negroids and Caucasoids are genetic, and so not changeable by external influences, such as environment or, indeed, by education or social conditioning. In the event the jury found the defendants in that trial not guilty, so it can be assumed that the court did not find the statement and concept that there are marked differences in mental and other traits between these stocks as untrue.

³ Carleton Coon, *The Living Races of Man*, Alfred A. Knopf, New York, 1965, pp. 264 and 286.

⁴ R. E. Kuttner (editor), *Race and Modern Science*, New York, 1967, p. 145, paper by David C. Rife, on *Race and Heredity*.

host of other ways. For instance, to mention only one other, the Negro skeleton is denser on the whole than that of the Caucasoid.⁵

It has often been observed that there is a difference of a very marked degree between the Caucasoid and the Negroid stocks in the matter of foresight and of visualisation in three dimensions. This is extremely important because it is these qualities which make invention possible, since any new technological development must be conceived in the mind before it can be translated into the form of drawings, and ultimately materialise in the final product. This lack of ready visualisation is the reason why we have no trace of any material invention which has been a step in the development of technology which can be attributed to the Negro brain and genius. All invention, so far as we can see, is due either to the Caucasoid or Mongoloid stocks of mankind. Since to create an urban society with building, planning, sanitation, and so on, requires the same qualities it is an observed fact that nowhere in Negroid society have cities arisen or buildings which require the minds of engineers and architects. The most which has been produced in the past has been a straw hut, or a fence to keep out cattle, or large kraals based on such units. Even where some small stone walling is found, as among the Vendas and Lembas in the Transvaal, it is among peoples who have been derived from the Zimbabwean culture, and who clearly have Caucasoid genes. This is proved by their features, and made certain by many of their religious customs which have obvious Semitic origins. (It is needless for me here to assert that the ridiculous claims made for a Bantu origin for Zimbabwe, Khami, Dhlo Dhlo, and the rest, have no foundation in fact, but are essentially propaganda for an ideological cause).⁶

Actually, the Negroid peoples have over countless ages of time been on the doorsteps of high civilisations, or within easy reach of them, and much closer to them than many of the more distant Caucasoid groups, and so were in a privileged position to have become advanced peoples very early if they had had the inclination and ability to move in that direction. Carthage, the White Libyans, ancient Egypt (all Caucasoid civilisations), and Ethiopia (a Caucasoid-Cushitic civilisation) were all very much closer to the Negroid peoples and easier of access as centres of advanced technology from which to learn than were Rome and Greece for the more distant Caucasoid peoples such as the north-west Celts and northern Germans and Gothonic peoples.

⁵ R. E. Kuttner, *op. cit.*, p. 201, paper by R. E. Kuttner, on *Biochemical Anthropology*.

⁶ The assertion that the Zimbabwean civilisation had Bantu origins has been sustained superficially by the suppression and ignoring of evidence and basic facts connected with the ethnology and demographic migrations in Africa, and exaggeration of the rôle performed by the Bantu in the development of this civilisation.

However, when we realise that the structure of Negroid thinking tends to eschew activities where planning and foresight are fundamental we understand why this should be the case, and so why they never took advantage of the opportunities which lay so close at hand.

Even to suggest, however, that there are mental differences in our times leads to an immediate hostile reaction. It is at this point that we find reiterated declamatory statements which are repeated in all media *ad nauseam* that there is no difference in the brain of these two stocks despite the fact that there is such evidence in the observations which I have just made of unequal differences of advance towards urban and technological civilisation. This must inevitably prove there are such differences, even if all anatomical investigation failed to find any.

However, lest anyone may think I am avoiding the evidence, I will mention just a few facts and authorities who have demonstrated that there are actually substantial differences in certain parts of the brains of these two stocks.

F. W. Vint,⁷ when dealing with the supragranular or pyramidal cell layer, draws attention to the fact that "the average depth of this layer in the native is .70mm, whereas Bolton's figure for the normal European is .83mm. Thus the pyramidal layer of the native has only attained to 84 per cent of the development of the European. . . . The other outstanding feature of the native supragranular layer is the great number of small undifferentiated cells which are present in comparison with the number seen in the White brain."

This is clear enough. However, we know that it is in the frontal area of the brain, and particularly the frontal lobes, that we have the centres which appear to concern foresight, from that the faculty for taking care and precautions, and in fact for worrying. When this part of the brain is damaged, it is a known fact that the patient becomes inconsequential, feckless if you like, and ceases to take thought for the morrow. I doubt if any such patient will ever suffer from ulcers or coronary thrombosis. It is almost superfluous to ask experienced people who know the Negro in general to what races such an attitude nearest approximates.

Such stress diseases are not normal among Negroids since if left to themselves they do not attempt to provide for the future. Only now are such symptoms beginning to be found among them in the abnormal living conditions of the gold mines in South Africa. Owing to the American refusal to pay more than the 1934 price for gold of \$35 an ounce many mines have had to close down. In order to survive many of the others have had to go to what would otherwise be considered abnormal lengths of mechanisation to improve efficiency. In this development the Bantu labourer has become the

⁷ F. W. Vint, *East African Medical Journal*, 1932, p. 46.

victim. Burdens are now placed upon his back which he would not normally expect to bear. In such a situation stress is induced by the drive for efficiency of which he is the victim—and he is beginning to suffer accordingly. However, these stress complaints which are now beginning to make themselves felt are different in their causes from those of the Caucasoids. These latter bring them about in a large measure from their voluntary striving to better themselves and provide for the future. They are not entirely due (as in the case of the Bantu) to external forces inducing worry and care from outside.

There is a difference of mentality (and consequent reaction to stress) in a sector of activity which is recognised as being closely related to the frontal lobes.

It is, therefore, not unexpected when we find that it is in this very character of the frontal lobes and frontal area generally that the Negroid brain differs from that of the Caucasoid, and I would suppose also from the Mongoloid. For R. Bennett Bean⁸ made a study of Negro and Caucasoid brains and he found that the frontal lobes of the former were smaller on average. In the case of the Caucasoids he found that 66 had large frontal lobes as against 22 small, whereas in the Negro brains 106 had small and only 56 large.⁹

Franklin P. Mall,¹⁰ working with a smaller number of specimens, did not confirm these findings, although he did verify and found correct the view that has been put forward by others of the smaller size of the Negro brain compared with that of the Caucasoid. As Professor Wesley Critz George,¹¹ in his succinct monograph on this subject, points out, a more extensive comparative study of the human brain has been done by Professor Cornelius J. Connolly,¹² who is professor of Physical Anthropology in the Catholic University of America. In this he draws attention to the pattern of the frontal lobes in the Caucasoid brains as being more regular than in the Negroid, while they are more fissurated “and there is more anastomosing of the sulci”.¹³ Commenting on this, and Mall’s failure to confirm Bean’s findings with regard to the frontal lobes Professor George says: “Connolly suggests the possibility that Mall’s material might have been less representative of the Negro race, as no special

⁸ R. Bennett Bean, “Some Racial Peculiarities of the Negro Brain,” *American Journal of Anatomy*, 1906, Vol. V, pp. 353 ff.

⁹ *Ibid.*, p. 375.

¹⁰ Franklin P. Mall, “On Several Anatomical Characters of the Human Brain, Said to Vary According to Race and Sex, with Special Reference to the Frontal Lobe,” *American Journal of Anatomy*, 1909, Vol. X, pp. 1 ff.

¹¹ Wesley Critz George, “The Biology of the Race Problem,” Commission of the Governor of Alabama, published by the National Putnam Letters Committee, New York, 1962, p. 30.

¹² Cornelius J. Connolly, *External Morphology of the Primate Brain*, Charles C. Thomas, Springfield, Illinois, 1950.

¹³ *Ibid.*, p. 203.

selection was made of the material and it might have included mulattoes." Since this study was made in America (where by my observation a large proportion of the so-called "Negroes" are in fact Mulattoes) it would seem that this is highly probable. Any examination of the anatomy of the brain (without the most rigorous ethnological evaluation of the subjects in the first instance) must tend to minimise the differences. Nevertheless, despite this masking effect which has occurred in this case, it is evident that the differences are there, and in so far as they are, this is completely consistent with the mental traits which we observe in the Negroid populations, including the Bantu.

In all evolutionary and zoological studies the size of brain relative to size or weight is of crucial importance in placing each species or sub-species in its proper place in tables of advanced or less advanced stocks. I see no reason why, by the exercise of some magical formula, by some mystique of certain sociological thinkers whose evaluations in this field approximate to, and are as obscure as, those of the witch-doctor, these principles should be abandoned when we come to man. If that is so then the evidence in regard to Caucasoid and Negroid brain sizes and weights is of importance. The fact is that according to the various investigators there is an average difference in weight. The research worker who has shown the least to my knowledge is Mall.¹⁴ Even he has shown that the average brain of the Negro differs in weight, being 100 grams or thereabouts less than the average of the Caucasoid. Since, as has been suggested, he may have had Mulattoes in his samples, this would mean that his samples would show less difference than those of others dealing with less mixed people. Nevertheless, while this would reconcile the findings, they are in themselves of marked significance. It is quite impossible to maintain that the brains are the same when we find a distinct difference of this kind.

It is relevant here to draw attention to the statement of Professor Carleton S. Coon¹⁵ who says that the seat of the intelligence is the central nervous system and that the size of the brain is related to the "capacity for performance in thinking, planning, communicating and behaving in groups" and that differences are found in relative sizes of the lobes and surface areas of the cortex. That being so it is clear that the differences revealed by Bean, Mall, and others are highly significant.

Wilder Pennfield and Theodore Rasmussen¹⁶ have referred to Brodmann's estimate which gives not less than 64 per cent for the total cerebral hemisphere as against 7 per cent as being hidden in

¹⁴ Franklin P. Mall, *op. cit.*, pp. 1 ff.

¹⁵ Carleton S. Coon, *The Origin of Races*, Alfred A. Knopf, New York, 1962, p. 662.

¹⁶ Wilder Pennfield and Theodore Rasmussen, *The Cerebral Cortex of Man*, The Macmillan Company, New York, 1957.

the fissures in respect of the human and the lowest monkey respectively.¹⁷ Now sulcification of the brain is the result of this enfoldment of the fissures and the degree of sulcification is evidence of development from one stage to another, or one type in respect of another. Thus it is that the fact that there is a difference as pointed out by Connolly¹⁸ in the sulcal pattern of the Caucasoid and Negroid brain is of importance, for the fissuration of the former is more marked.¹⁹ On the basis, therefore, that the greater the fissuration, which is the greater the degree of the cerebral hemisphere which is enfolded in fissures, the higher is the stock, we can infer that the White or Caucasoid strain is more advanced than the Negroid.

C. Judson Herrick²⁰ has made the point that the racial differences in mental capacity and attitude are to be correlated with corresponding differences in the bodily organisation.²¹

Professor George,²² quoting Strong and Elwin,²³ says that the significance in the reduced supragranular layer of the Negro compared with the European (where it is of the order of about 14 per cent), shows that the layers involved are the latest to have arisen and are the most highly differentiated and most extensive in man.

Much more could be written on this subject on the evident differences in the brain between Caucasoid and Negroid, and to indicate what the significance of these differences are. The reader, however, is directed to Dr George's work.²⁴ There is no doubt that the differences are important, and mean that the Black and White races have quite distinct traits in their brain formations, which influence very significantly the output and character and the modes of thought as well as their quality in each of these stocks.

¹⁷ Dwight J. Ingle, "Comments on the Teachings of Carleton Putnam," *THE MANKIND QUARTERLY*, Vol. IV, No. 1, July-September, 1963, pp. 37-42, quotes Pennfield and Rasmussen as apparently contradicting these statements. But neither in fact brings forward specific evidence against the citations made of their evidence, and so far as Pennfield is concerned he lapses into generalities. Vaud says he believes there is the same innate intellectual capacity in all races, which is a manifest absurdity in the light of all the other evidence. Carleton Putnam, "A Reply to Dwight Ingle," *THE MANKIND QUARTERLY*, Vol. IV, No. 1, July-September, pp. 43-48, has dealt adequately with this attempt on the part of Pennfield to wriggle out of the implications of the evidence he has provided.

¹⁸ Cornelius J. Connolly, *op. cit.*, p. 258.

¹⁹ *Ibid.*, p. 203.

²⁰ C. Judson Herrick, *The Evolution of Human Nature*, University of Texas Press, 1956, p. 387.

²¹ Dwight J. Ingle, *op. cit.*, p. 37, says that Herrick, now dead, was no racist. This one readily admits. It does not seem to me that to point out racial differences constitutes being a racist in the current smear manner in which that term is used. As I see it, a racist must be a person who writes to persecute or suppress another stock in the interests of his own. Merely to say there are differences does not constitute that.

²² Wesley Critz George, *op. cit.*, p. 33.

²³ Oliver S. Strong and Adolph Elwyn, *Human Neuroanatomy*, Williams and Wilkins, Baltimore, 1953, p. 405.

²⁴ Wesley Critz George, *op. cit.*, pp. 32-34 in particular.

If we now follow the conclusions which several serious investigations have found arising from this difference of brain structure we may first of all quote Carothers,²⁵ who refers to the result of this difference in the frontal lobes to which I have referred by saying: "... The African, with his lack of total synthesis, must, therefore, use his frontal lobes but little, and all the peculiarities of African psychiatry can be envisaged in terms of frontal idleness."²⁶

The same investigator has also said of the Negro²⁷

The first and most striking point is a failure to see an event as an element in a total situation and as having a variety of relevant relationships.

The second point is a continual tendency to follow routine procedures in an unreasoning fashion.

The third point is a lack of interest and attention unless the situation appeals in a directly personal and emotional fashion.

This statement by Dr Carothers was reprinted as a World Health Organisation monograph in 1953, but because of the political racist climate of our times, which is devoted to establishing a new kind of flatearthism, or a new form of thinking analogous to the geocentric astronomical theories of the Dark Ages, this led to an outcry and I believe that Dr Carothers has been induced to modify or withdraw this statement. But one has the feeling that had not this pressure been generated it would have been allowed to stand. Withdrawal of such a statement in the circumstances has about as much validity as the withdrawal of the statements of theologians before the Holy Office of the Inquisition in the sixteenth century! However, we are not dependant alone on Dr Carothers, for I would cite a continental scholar, Dr Gérard Wintringer who writes²⁸

It is incontestable that the methods and means used to test the intelligence of the African Negro contain ample safeguards which permit us to accept the recorded results with confidence. If it is true that certain tests do not seem completely "culture free" (Koh's Cubes and certain verbal tests) and that the number of subjects tested is insufficient, we can still conclude that the populations tested demonstrated a positive intellectual inferiority.

The same author continues²⁹

The intellectual inferiority of the Negro is explained by a mental behavior profoundly conditioned by an intuitive and

²⁵ J. C. Carothers, "The Brain and its Functioning." *The African Mind in Health and Disease*, World Health Organisation, Geneva, 1953.

²⁶ J. C. Carothers, *op. cit.*, p. 157.

²⁷ J. C. Carothers, *Journal of Mental Science*, Vol. XCVII, 1951, p. 31.

²⁸ Gérard Wintringer, "The Intelligence of the African Negro," *THE MANKIND QUARTERLY*, Vol. V, No. 1, July-September 1964, pp. 35-44.

²⁹ *Ibid.*, p. 44.

concrete attitude, and directed towards the synthetic perception of the visual reality. Therefore most negroes are incapable of carrying out a mental process according to the classic method of abstraction, or of simultaneously handling opposing conceptual relations. For the Negro, visible knowledge appears to predominate over strictly intellectual knowledge. The actions of the Negro are less influenced by abstract reflections than those of the White.

This is really saying that the quality of Negro thinking is different from that of the Caucasoid to that degree that the frontal lobes and the fissuration of the brain is less, since it is these parts which in fact are believed to be associated with these very qualities which are here lacking or at least less developed than in other stocks. If, in fact, no anatomical investigation could show the differences to which we have drawn attention, on all *a priori* forms of reasoning they ought to do so or if not then there are some other inherent factors which must be involved in the functioning of the brain which must account for these wide differences between White and Yellow on the one hand and Black on the other.

So far I have not touched upon the results of intelligence tests. I will not go into them at this stage because I believe the evidence I have already advanced is sufficient. But if one is not satisfied one can take the corpus of work collected by Dr Audrey Shuey in her book which has now reached a second edition.³⁰ The collection of facts is so overwhelming in its evidence that it leaves no doubt that there is a vast difference, on average, in the intelligence of the White and Negroid stocks.

It was with surprise that in conversation with a former head of the Social Anthropology Department in Salisbury University College on an occasion when I took a seminar of the staff and research members some years ago that I heard him say of Dr Shuey's authoritative work: "We have it here in the University, but we do not recommend it because we do not believe it." I hardly knew if I could believe my ears. I thought of some professor of astronomy in the time of Galileo, questioned about the latter's heliocentric theories, and replying: "We have heard of these but we do not believe them"!

This is a work that will stand as the most profound one in this field of investigation. Dr Shuey's survey covers 50 years of testing of Negro intelligence. As many as 382 studies are dealt with, and the number of differing tests employed are as many as 81. Hundreds of thousands of Negro children and adults have been examined from the United States, Jamaica, Canada and elsewhere. In so far as the tests involve the armed forces they are heavily biased in favour of

³⁰ Audrey M. Shuey, *The Testing of Negro Intelligence*, Social Science Press, New York, 1966.

he Negroes of America, since the American Negro soldier is selected more rigorously than the White man, and is, as a consequence, higher than average for his racial type. Even so the I.Q. tests in the First World War, for instance, gave the order of intelligence as Northern White, Southern (and Border) White, Northern Black, and Southern (and Border) Black. Where the Second World War is concerned the Negro soldier averaged from 25 to 30 standard score points below the White recruit.³¹

However, such studies are not isolated. We have a huge corpus of testimony all to the same effect. There is the outstanding work of Professor Henry E. Garrett,³² Professor Stanley Porteus,³³ Leona Tyler,³⁴ and Professor Porteus and Marjorie E. Babcock.³⁵

In addition, Dr F. C. J. McGurk³⁶ has shown that when due weight has been given to differences of a social and economic nature the mean score for Negro intelligence tests was significantly below those of the Caucasoid, and what is more, the differences were greater, not less, in those subjects which were classed as least cultural. This led Professor McGurk³⁷ to conclude that as the social and economic status of the Negro is enhanced differences between the Negro and the Caucasoids increase.

This is confirmed by the author's observations in India when comparing the Hindus—a people of Caucasoid origin and Indo-European culture—with the black tribal peoples of Bastar in Central India—who are a matrix of Negroid and Australoid with some Caucasoid. The experience of the Hindu teachers was that, on average, from the age of eleven years the Black children were virtually ineducable compared with the light-skinned Indian children.

Recently, the Nobel prize-winner, Professor William Shockley, has indicated that there are substantial grounds for inquiry into the whole question of genetic differences in various segments of society in the United States of America, which means, in ultimate, not only

³¹ *Ibid.*, pp. 496-497.

³² Henry E. Garrett, *Great Experiments in Psychology*, Appleton-Century-Crofts, New York, 1957.

³³ Stanley D. Porteus, *Primitive Intelligence and Environment*, Macmillan, New York, 1937.

³⁴ Leona Tyler, *The Psychology of Human Differences*, Appleton-Century-Crofts, New York, 1956, pp. 43-44.

³⁵ Stanley Porteus and Marjorie E. Babcock, *Temperament and Race*, Badger, Boston, 1926.

³⁶ Frank C. J. McGurk, *Comparison of the Performance of Negro and White School Seniors on Cultural and Non-cultural Psychological Test Questions*, Catholic University of America Press, Washington, 1951.

³⁷ Frank C. J. McGurk, "On White and Negro Test Performance and Socio-Economic Factors," *Journal of Abnormal and Social Psychology*, Vol. XLVIII, p. 450.

between White slum dwellers and the White élite, but also between White and Black.

In his speech to the American National Academy of Sciences on the 24th April 1968 he made it clear that the concept that environment moulded human intelligence was an illusion. He added:³⁸ "The most dangerous illusion is 'there is absolutely no question of any genetic differential: intelligence potential is distributed among Negro infants in the same proportion and pattern as among Icelanders or Chinese or any other group.' The only reason that I do not characterise this statement as a lie, and in my opinion a damnably evil lie, is that I have no way to appraise the intellectual acumen of its authors. They may actually believe it."

He further adds that all the data leads him to conclude that the "major defect in Negro intellectual performance must be primarily of hereditary origin and thus irremediable by practical improvements in the environment."

Professor Arthur R. Jensen, of the University of California at Berkeley has carried out an extensive study³⁹ without relying upon some of the authorities we have mentioned in this paper and he comes to the conclusion that genetic factors are much more important than environmental factors in producing I.Q. differences."⁴⁰ He also draws attention to what we would associate with differences in the frontal areas of the brain, and that is that the American Negroes perform poorly in tests intended to measure abstract ability.⁴¹ Furthermore, he draws attention to the fact that although the view that the Negroes have a lower scoring in intelligence tests has been denounced by some educationalists, "they have neither contradicted nor discredited (it) by evidence."⁴²

Recently Professor Sir Cyril Burt, emeritus professor of education of London University, has reiterated his views on the genetic basis of intelligence—which means that the well-established difference in I.Q. between White and Negro must be substantially due to hereditary and not primarily to social factors.

Mr Nathaniel Weyl⁴³ makes a comparison of mental-test scores in his recent study of Puerto Ricans, American Indians, Mexicans, Oriental Americans, Negroes, and White Americans. Although the

³⁸ Quoting Daniel P. Moynihan, *The Negro Family: The Case for National Action*, United States Department of Labor, Washington, D.C., 1965.

³⁹ Arthur R. Jensen, "How Much Can We Boost I.Q. and Scholastic Achievement?" *Harvard University Educational Review*, Vol. 39, No. 1, Winter, 1969.

⁴⁰ *Ibid*, p. 1.

⁴¹ *Ibid*, p. 81.

⁴² *Ibid*, p. 82.

⁴³ Nathaniel Weyl, "Some Comparative Performance Indexes of American Ethnic Minorities," *THE MANKIND QUARTERLY*, Vol. IX, No. 3, January-March, 1969, pp. 106-119.

Chinese and Japanese immigrants to the United States came into the country as underprivileged people, not from the highest social strata of their own Mongoloid stock, it is they and not the Negroes who equal or surpass the White majority in performance. Even the under-privileged Amerindian shows a higher achievement than the Negro. Mr Weyl says:⁴⁴ "Though ranking lowest in monetary income and economic status, American-Indians were found to rank closer to the White majority than to the Negroes in non-verbal mental-test scores. Despite low motivation Indians contributed proportionately twice as many professionals as did Negroes. The Negro ranks at the bottom in mental-test scores, representation in the professions and particularly in those professions requiring non-verbal reasoning of a difficult sort. . . . The Chinese-Americans are an outstanding élite."⁴⁵

Not only, however, are there differences of intelligence but as Coon⁴⁶ has made clear there is a difference also of temperament. This is even observed within the various races and ethnic groups within such as the Caucasoid stock. The difference between the dour Scot and Dutchman on the one hand, and the excitable Maltese or Sicilian on the other, is not a matter of education but one of inheritance. It still survives among these stocks after they have migrated abroad and have been brought up in a different *milieu*, in different social, and educational systems.

This might not surprise us as the same thing is true in animals. Gun dogs, sheep dogs, and guard dogs are born not made by training or education, although this will, within the bounds of heredity, be useful as far as it can polish the natural aptitudes. When we are dealing with distinct stocks which have had a separate evolutionary history over a long period of time, that differences are hereditary would be self-evident in any other age than our own, which is pre-occupied with denying heredity and emphasising the influences of environment.⁴⁷

If we have a state of innate equality of potential in all human racial stocks (which would be very surprising as it is contrary to our experience with other living strains) then we would have seen at some stages in world history the evidence of this. At no stage from the prehistoric to the present has either the Negroid or the Australoid

⁴⁴ *Ibid*, p. 118.

⁴⁵ It is a matter of self-evident fact that the Indian indentured labour imported to East Africa rose to a professional and commercial class—despite their being illiterate and underprivileged—while the Bantu among whom they settled remained static.

⁴⁶ Carleton S. Coon, *The Origin of Races*, *op. cit.*, pp. 115-116.

⁴⁷ Although there is less justification today for this we know the facts of Mendelian inheritance which shows conclusively that the Lamarckian concept of the inheritance of acquired characteristics is a delusion. While science is based on Mendel almost all sociological thinking adheres to the unfounded theories of Lamarck.

equalled, even for a brief moment, the record of the Caucasoid or Mongoloid stocks. There is every reason to believe that every technological advance from the first discovery of the use of fire and the techniques of flint chipping, to the taming of animals, the use of the wheel, the discoveries of metallurgy, the building in bricks and stone, and the creation of urban civilisation, has been the result of the mind of the Caucasoid and Mongoloid stocks of mankind. Yet this lag of the Melanoid races, when viewed from the standpoint of world history, has not been due to adverse conditions over much of that period. It was the Caucasoids and Mongoloids who suffered the catastrophes of recurrent ice ages. It was they who suffered starvation and cold, and not the two black stocks. Furthermore, it is well recognised that urban, technological civilisations, whether of the character of those of ancient Egypt or Babylonia, cannot arise until man has migrated from the cold into the warmer climates. A good example of this is in the case of the Americas. It is in Central America, not in the north, that the Maya, Aztec, and similar civilisations arose. Yet the Negroid races throughout the whole of their evolution were living adjacent to such climatic regions, the occupation of which was a prerequisite for the development of advanced civilisations.

Therefore, when we consider all these facts, it is clear that we are not dealing with stocks of men who are innately and potentially equal—they are innately and potentially different, specialised for different functions and ways of life over several hundred thousand years of evolution.

Since we have established, for any reasonable person who is prepared to accept the overwhelming weight of evidence, the difference of physiology of the brain and the consequent quality and character of the mind, it is usual at this juncture to find that someone immediately suggests that the solution is to produce a cross-bred stock by encouraging racial miscegenation.

There are considerable objections to this solution even if it could be achieved. First of all if such a hybrid could be produced it would be at the expense of the qualities of each stock and not least those of the Caucasoids and Mongoloids. For them it would result in a general lowering of standards of mental activity and achievement, while the ecological balance of each stock with its own environment would be upset. However, putting this aside, it cannot be achieved unless selection of a kind reminiscent of the stockyard, with the destruction of the unwanted strains, takes place. For by the laws of Mendelian inheritance mixed stocks, unless influenced by some form of selection, breed back by genetic segregation to their original strains. That means in fact that out of a Mulatto stock there can emerge in process of time descendants who are Caucasoid and Negroid respectively. An instance of this is to be found in the case of some of the Afrikaner population of South Africa. There is no

doubt, judging by the parish registers, that some of the early Dutch settlers married Hottentot slaves in the absence of White women in the early settlements. Yet, today, the amount of mixed blood in the Afrikaner or other European stocks in South Africa is very slight, and only in some individuals, whereas one would have expected, in view of the number of entries of this kind which are found, that it would be quite large.

The process which occurs in all such cases is that in the first place genetic segregation takes place, of which the simplest example is that illustrated by the classic example of the Blue Andalusian fowl, which is derived from the crossing of a White and a Black parentage. If these Blues are inbred the first generation produces 25 per cent offspring as segregated White (which breed truly white thereafter), 25 per cent Black (which are equally true in breeding) and 50 per cent Blue, which, however, when inbred repeat again these proportions. Consequently after only a few generations for all practical purposes the crossbred Blue has disappeared. This process is more complex in man, and even more so in dogs, which have a bigger number of chromosomes than man, but nevertheless, inexorably, in process of time the segregation will occur except where actual hybrids are established by special selective processes.

In the course of this Mendelian inheritance it is possible to segregate out fixed hybrids which would be a new type if the methods of breeders are used, either in artificial selection, or again when the same process occurs in natural selection. But in the former case this is not done unless a decided advantage is to be gained through creating the fixed hybrid, which we have shown would not be so in the case of a Black-White hybrid. For such a hybrid would be bound to have a midway position in many characters, and since the brain and bodily functions of each stock are the creation of half a million years of evolution to suit particular environments and to be in ecological balance with them, all this would be shattered, and the hybrid could not hope to succeed. The White races are adapted, for instance, to cold climates. Their light skins (and often hair and eyes) are a decided advantage in permitting through absorption of sunlight the synthesising of Vitamin D, which has enabled them to survive in the colder parts of the world. The Negroids have not needed this mechanism in their hot lands, and have not got, as a consequence, this mechanism. But without it any hybrid which did not possess this light skin could not hope to survive indefinitely in the cooler lands which are those best suited to be the centres of world power, energy, and technological dynamism. In addition, the wide nostril, greater number of sweat glands, and so on, of the Negroids would place them at a further disadvantage, and any hybrids which were evolved which possessed these traits would die out. Left to natural selection, therefore, there would be no future for hybrids who had traits from the other stock, as they must have in some

organ or another, which was not suited to the environment in which they came to be located.

The way such a hybrid can be formed is seen if we consider the simple illustration of the inheritance of two unit characters, such as in a Black short-haired guinea pig crossed with a White long-haired one.

The first generation would be cross-bred with Black colour and short coat. When these were inbred we would get a graduation of sixteen genetic types, of which one-sixteenth would follow one of the ancestral parent stocks and another sixteenth the other. But there would be one-sixteenth which would be White with short hair, and another sixteenth which would be Black with long hair. These would be new hybrids which have been created. However, only if these new hybrids had some decided advantage would they survive. As we have already observed in man, owing to the complete ecological balance each great stock has with its natural environment and the specialised rôle which it has to fulfil, it is doubtful if the creation of such new hybrids could survive. In the past they have occurred. I believe that the Cushitic peoples are an example of this kind. Elsewhere I have called them a racial-breed, meaning by that that they present intermediate characters (as does any breed, for instance among animals) midway between two other stocks, in this case the Caucasoid and a Black one (which I think is Australoid rather than Negroid). In the case of this Cushitic type it lies in a geographical zone between tropical and equatorial lands in the south and the Mediterranean and temperate in the north, and so is in a position of ecological balance with its environment. Consequently this hybrid was able to occupy such lands not ideally suited to either the White or the Black stocks. But there are no more major zones where clearly demarcated stocks can be created and in which they can settle. Nature has created her hybrids only where they were needed. Therefore, it is unlikely that as any new hybrids arose from cross-breeding they would find places where their characters would be of advantage which would enable them to have any future.

Taking the example of the guinea-pigs as an instance of what happens when two stocks are crossed, we would have four-sixteenths which would be completely unstable, real mongrels which would, given the opportunity to do so, revert in due course by segregation to the original strains. There would be eight-sixteenths which would be stable for one character only and would breed true in respect of it but not the other, while on the other hand, one-sixteenth would breed true to each of the original strains and two would be entirely new hybrid ones. In such a situation as this there is no doubt that segregation would take place towards either the original strains or the two new hybrids, if the selective factors of environment would permit these latter to survive at all which is highly problematical.

Assortative mating⁴⁸ as well as environmental selection would rapidly end by creating a polarisation round the four true breeding stocks, of which, in the end, only the original two strains would survive because they had been evolved previously to exist in ecological balance with their own environments. For instance, in man, if it were possible to produce a hybrid with half Negroid traits and half White (which would, of course, breed true) it is unlikely that it could compete successfully against the Nordic or East Baltic Caucasoids in Northern Scandinavia. Such a hybrid would die out.

From this the futility as well as the instability of any hybridisation attempts becomes quite apparent. Therefore, there is no solution in attempting to get rid of race by this means. For, instead of having achieved one intermixed race, we should have a mongrel matrix out of which breeding back to the original races would be occurring all the time. The mixed stock would be of varying unstable gradations from one type to the other and would be breeding back all the time, until in time we were left with the original races, the cross-breds having disappeared. Instead, therefore, of eliminating the racial problem by race-mixing we would find it would be very much there all the time and, what is more, the number of races might even, in certain circumstances, have been increased by the creation of new hybrid races to add to the difficulties which it had been intended to remove. Therefore, there is no salvation for man in the escapism from reality of racial miscegenation.

On the social and cultural side such an attempt could be disastrous. Traits which are in harmony between the specialisation of the type and its environment would have been broken up until, after a long painful process, genetic re-segregation had again restored racial and ecological harmony.

To ignore wide racial differences, as exist between one major stock and another, or to see the solution of racial differences in intermixture, has no warranty from any of the facts we can gather from scientific data over a wide field of investigation.

Furthermore, the attempt to do this, which is inherent in much of the thinking of our times, and in some of the legislation in certain countries, leads to vastly complicated and expensive systems of administration. Yet, after all, and despite all, it is doomed to failure, simply because in the end Mendel is true and Lamarck is false. But an age based on Lamarckist fallacies, as our own is, is hard to convince of its own follies.

By enforcing integration of two or more distinctly different

⁴⁸ Assortative mating is operative in man as in animals. It can be shown that there is evidence which suggests that we tend subconsciously to select mates on the basis of traits in our own family background. The resultant matings appear to be as close, genetically speaking, as second cousins. With this factor operative the segregation back to the original types, or a new hybrid type, is made the more certain and the more speedy, and makes the production of a permanent mongrel population impossible to achieve.

stocks insoluble problems in the fields of education,⁴⁹ public health⁵⁰ and law and order ⁵¹are created.

WHAT IS THE SOLUTION?

Since, therefore, we have established that the Bantu are a specialised group of racial breeds born out of the Negroid stock, crossed with some Cappoid, and since the Negroids, as a whole, have distinct differences not only in outward physical traits, but also in quality and size of brain which result in differences of mental and psychological outlook, it follows that any solution, if it is to be to their benefit, must be in terms of these facts.

Where two stocks of fundamentally widely different characters are in juxtaposition to each other, as the facts we have reviewed show to be in this case, there is no possibility of any conception of integration of the Bantu or Negroids as a whole being to their advantage.

Integration is primarily to the advantage of the European. For since the Negroid stock which has evolved is basically non-technological the Negro is not able to compete on equal terms, and the evidence shows that educational and technical advances tend to widen the gap between the Negro and the Europeans rather than to narrow it. This is, in any case, proved by our general experience. While America has placed men on the moon, the technologically backward African meantime has not even attained an industrialisation the Caucasoids achieved over a century ago. Integration, therefore, becomes solely or largely something which is to the advantage of the Caucasoid—or at least conceived to be to his advantage—on the short-term basis, for man's perspective and planning is rarely of a long-term variety. The Bantu provide a cheap source of labour in the homes, in industry, in commerce. A modicum of the European's educational system better fits the Bantu (and this is true of the Negro generally) to perform this rôle of a servant. Because there is overlap in aptitudes and intelligence between these major stocks there will be some Bantu who will succeed in this urbanisation process, just as there are Europeans who fall economically and culturally below the Caucasoid average. But such are the exceptions and the mass of them should not be sacrificed on the altar of the advancement of a small élite which can thrive even in competition with the White man. In any case their talents should be given to their own people. It is there, among the Negroid peoples, that their duty lies, and they should be the leadership elements supporting

⁴⁹ Where such wide ranges of inherent ability are involved.

⁵⁰ Where inherited different reactions to disease exist, and where differences of blood groups alone create the need for more complicated blood systems to be stored.

⁵¹ Where we have widely differing temperamental reactions to varying types and outbursts.

and maintaining the Bantu masses in a *milieu* which is most beneficial to the majority. Integration produces a "brain drain" from the Negroid masses.

In the short term, integration is beneficial to the European as he makes use of this ready pool of labour at a time when he needs labourers and menial servants. The effect of this is to detribalise and denationalise, if it goes on long enough, the Bantu so employed and so deprive them of their own cultures. They become second-class citizens, ever falling behind, economically confined to areas of poorer housing, and always made conscious, even when this is not the White man's intention, of their inadequacy to equal his achievements. The psychological damage and cruelty which this entails is quite horrifying and yet, in order to enforce a non-genetic theory of racial equality based on an outmoded Lamarckian mythology, otherwise good people and organisations are dedicated to enforcing an integration which can only result in this great wrong and damage being done to the Black races. To achieve this they often deploy vast resources which they have at their command from the state and foundations.

From the long term point of view, whatever the short term gains, there is only utter disaster. The psychological damage breeds, from the feeling of inadequacy which is generated in competition with advanced peoples, resentment and hate which turns outwards against the European, as we see in the United States today, giving that country a well-nigh insoluble problem. This coincides, or will coincide in this case, with the progress from present industrial conditions to advanced automated industry when there may well be great difficulty finding employment for large sections of the unadaptable or less intelligent White people. At such a time there will be no future for a large part of a vast Negroid proletariat in the European parts of any country. Strife on a scale which cannot be imagined now is sure to occur, unless before that the prognosticated world famine has struck, with its wake of disease, when, of course, whole populations all over the world might well be in the condition that occurred in Europe after the Black Death.

Disaster, therefore, short of a miracle or some horrible decimation through famine and disease, lies ahead of all countries dedicated to an integrationist policy.

It is at this juncture that we can seize upon the alternative to integration—which is the road of self-determinism. This is the one which has created our own European nationalities and which, being organic, is the road which man has always followed when allowed to do so unhindered. It is the road of nationality. All peoples have a right to be independent and to rule themselves. Any élite of a particular stock has a primary duty to lead its own people. All stocks are different. One may be inferior to another in a foreign *milieu* and judged by alien conditions. But each stock has been

evolved by nature to function within its own ambient and geographical environment, and there it will do better than any other, and in that it will not merely be different from the others but superior. The Negro competing against technological man, who has been specialised for that development by selective breeding over several hundred thousand years may well be less qualified, as those traits indicate to which we have drawn attention, than the Caucasoid or the Mongoloid. But in his own environment, grappling with the problems of his own way of life, in a social order suited to his own physical, mental, psychic, and temperamental inheritance he will be supreme and more efficient than the White man can make him when trying to bend him to his way of life.

Therefore, separate development, nationalism, or self-determinism, call it what you will, is the way man has evolved till now and any who out of misplaced ideas of social conditioning seek to deny that line of development will only create disaster for themselves and those they say they seek to assist. All stocks of men are different and must be allowed to remain different.

The élite of each stock will only find its fulfilment in the leadership of its own. Only in that context will it, in return, provide the leadership which its own people requires. I believe that the ultimate pattern which will evolve in much of Africa, where the racial and social structures have not been unduly distorted by European interference, will be of national states based on those major nations, which we mistakenly called "tribes," perhaps subconsciously because we seek to evade the issue which, if left alone, would have evolved into nation-states in any case. These will be within themselves stable societies. But where remnants of integration remain there will be internal instability until inexorably the laws of nature prevail to undo what nineteenth and twentieth century Europe has imposed on Africa.

In that context intelligence tests which seek to show a position in the scale of evolutionary development which has brought the Caucasoid and Mongoloid on the road of technological development, or the underlying differences of average brain structure, of which intelligence testing is the manifestation, will be irrelevant. For each stock will be, as nature has evolved it to be, competing within its own society, within the protection and security of its own people, and fulfilling a national rôle suitable to its own temperament and genius. Superior and inferior, more developed and less developed, more or less fit for this or that function in life, only becomes significant as between races in an integrated society. It is the integrationist (often moved by misconceived idealism, ethical, or religious ideology) who enforces an examination of man in such terms by his creation of situations where it becomes necessary to make objective assessments in order to ascertain the truth so as to find solutions for situations which in nature would arise far less frequently, and so be of little pressing concern.

The Evolution of Man in Relation to that of the Earth

Part V*

By WALTER ARNOLD

SOME NEGRO CULTURAL CHARACTERISTICS

Neither Schweitzer, Teilhard, Verwoerd nor Lincoln, all of whom closely observed and were intensely interested in the different races, ever claimed that the races are equal. Not only are the races obviously different through comparison of their physical features and characteristics, but they are also different in temperament, culture, and habits. Their abilities or levels of psychic development are likewise vastly different as can be measured by their individual contributions to modern civilization.

NEGROID CULTURE—NON-CONTRIBUTORY

In most if not all of the newly independent Black nations of Africa, little if anything during the past 5000 or more years can be pointed to as having made a contribution that in any way enhances the life of man. Yet the lands of these nations are, for the most part, far more endowed with elements of riches for civilized man than many other places on earth.

Pure Negroid blood never evinced highly intelligent abilities. In the historic past, neither the Negroid nor the Cappoid peoples produced any form of writing. Those who maintain that the Swahili language is Negroid and that it represents American Negroes' historic culture and therefore should be taught in the schools and universities are completely lacking in knowledge of the Swahili language and of the culture of Black Africa. Rather than a language representing a Negroid cultural development, it is at best a linguistic amalgam containing Bantu Giryama, Arabic, Hamite Galla, Somali, Portuguese and other European linguistic elements. Furthermore, Swahili is used principally in eastern Africa and the American slaves from whom the American Negro descended are mostly from western Africa.

The Negroid peoples never knew how to handle a sail against the wind. When they first saw European vessels tacking and sailing against the wind, they accredited the feat to magic.

* © The Author.

An attempt is also made by the advocates of the "equalitarian dogma" to accredit the Great Zimbabwe and related structural complexes in Rhodesia and in the northern parts of the Transvaal to the Negroid race as representative of these peoples having reached a high level of civilization. There is no substantiated evidence to support this claim. R. Gayre on the contrary presents evidence that strongly indicates that these establishments are of Arab (Caucasoid) origin and were stations of defense against Bantu (Negroid) aggression.¹ The purpose of the Arab's presence is thought to have been for the mining of gold. These structures were stations of defense on their transport routes to the coast for shipment by sea to Arabia. It is reasoned that the Arabs could have used Cappoids (Hottentots) on the walls to ward off Negroids (Bantus). The Hottentots used bows and arrows which out-ranged the more primitive short-range spear of the Bantus.

It is often said that some Negro kingdoms of western Africa attained a relatively high level of civilization during the twelfth century. By European and Near East standards of the time they were as a matter of fact most primitive, and indeed of very short duration. The often acclaimed "great Negro university" at Timbuktu actually was a large mosque with a few teachers in an area of racial infiltration of Hamitic origins with traces of Mediterranean Semitic and cultural influences from Egypt and the Semitic world. A Moslem and Arabic "university" can hardly be claimed as a product of Negro culture.

Those who argue that the White citizen of the United States is guilty of discriminating against the Negro ever since he was freed as a slave and thus is responsible for the American Negro's low economic and educational status in society should be reminded that in Ethiopia and other lands the freeing of Negro slaves has never resulted in the Negro moving into higher social classes even though he lived in a society of black-skinned people.

The habit of referring to the "Afro-Asian" block of peoples is most confusing and serves only to obscure the truth regarding the people making up most of the so-called "developing nations." These geographic areas bear nothing whatever in common when considered in the light of the peoples inhabiting them. The Negro of Africa is regarded as inferior by the Yellow man of Asia and indeed also by the Brown and Red man. Any reference to the inhabitants of these two continental masses of people as being united in a common cause or purpose is deceptively meaningless. This type of inference only serves to aid the cause of an intruder. For example, once the Yellow man is secure in establishing himself on the continent of Africa, the Black man must be useful to him or he will be eliminated or replaced by the Yellow man. The expectancy of the Black man

¹ R. Gayre of Gayre, "Zimbabwe," *THE MANKIND QUARTERLY*, Vol. V, No. 4, April-June 1965, pp. 212-232.

of being useful to the Yellow man is quite remote. To understand this fact it is only necessary to review some of the characteristics of the Black man and his ability or lack thereof to seize opportunities he may have to bring to himself a higher or more advanced state of civilization.

"DEMOCRACY" IN NEGRO NATIONS

Countries newly formed and made independent, such as Rwanda, found themselves divided internally by different tribes. The Watutsi tribe up to independence was protected from other tribes and *vice versa* by the White man's "order" and imposed "justice." After independence, however, the Watutsis being a small minority compared to the Hutus, could not acquire government control or even consideration because the "dictates of their new democratic existence" left no provision for any consideration of a minority. The larger tribe voted itself into control at the very start. In order to assert their "rights," the Watutsi would occasionally raid Hutu settlements. In retaliation, it is estimated that 350,000 Watutsi were massacred by the Hutu, leaving perhaps less than 100,000 Watutsi. It is also interesting to note that the Watutsi regarded themselves as aristocratic compared to the Hutu. To what extent outside influence by the Yellow man (Red Chinese communists) aided in this slaughter is not known or admitted, but there are indications that it was considerable.

In Zanzibar early in 1964 more than 12,000 Arabs were massacred by the Black African mobs. The Red Chinese communists are well-entrenched there and are succeeding in pitting one ethnic group against another. They promote "liberation wars" to the very last Black man.

With aid from outside sources, the "democratic" regime in Nigeria is, by means of slaughter and "managed" starvation, decimating into oblivion the dissident minority group of Biafrans.

EXEMPLIFICATIONS OF UNDEVELOPED CIVILIZATIONS

The primitive civilization found in eastern Africa from southern Sudan southward and extending across the continent between the South and North 20° latitudes (Torrid Zone) is best understood by comprehending some of the habits, customs, attitudes, and characteristics of the peoples native to this area.

Money, in the Western or Eastern culture sense, is of little or no value to most of the African Negro individuals. Actually it embarrasses them because they have, considering their natural cultural precepts, no need that money can satisfy. For example, all their food and drink is found in nature without the use of money.

Their amusements are hunting and dancing, both of which also are not purchasable with money. In many parts of Africa, cashew nuts are picked in the wild in order to trade them for something desired, such as a plastic pen cap or frames of spectacles. These items are valued for their status inference. The pen cap might indicate that one could write and the spectacles frame that one might be able to read. Usually the merchant immigrants from India enter into trade for the collected cashew nuts to sell abroad at a profit.

The cow is valued very highly by most all of the native African tribes. Cows are money and status to the African. It is with cows that he is able to buy his wives. He usually has at least five wives, but is permitted as many as twenty, unless he is a Sultan, in which case he can have as many as he can afford. The Sultan is the chief of the tribe and the absolute ruler. Ten cows will usually buy a wife. A Sultan's daughter, however, will cost perhaps as many as 200 cows.

The cow is used for the milk it produces rather than for meat to eat. Most are diseased and emaciated and not suitable for eating, although their jugular vein is often tapped for blood to drink. Cows are never killed. When a cow dies, the flesh is sometimes eaten. The horns make spoons; the skin, beds; the bulls' scrotums, tobacco containers; the tail bones, necklace ornaments; and so on.

The ashes of burned cow dung are rubbed on the teeth and through the hair to impart strength. Sometimes cows' urine is used for rinsing the face.

The courtyard of huts is sometimes traced out by the women with designs made with a mixture of fresh cow dung and earth. This practice is part of the household chores.

Usually, in pre-marital life, it is the female who chooses the husband. A trial period of many months is often required by the female. If both the female and the male become satisfied, a wedding ceremony seals the transaction. If incompatibility is the conclusion, the relationship is dissolved by the female returning the cows to the male.

Pre-marital sex intercourse is a recognized institution and among some tribes (Venda and Zulu) definite instruction is given at puberty on how to have intercourse without becoming "deflowered." Only external intercourse is allowed. To facilitate this the Zulu plucks the pubic hair. The Swazi guard against possible "accidents" by placing a piece of soft goatskin over the female organ.

Schools of instruction and initiation are set up periodically in remote areas. There are separate ones for girls and boys of puberty age. The course of study includes traditional customs and instructions involving sex, and, in the case of boys, bravery. These schools are conducted in isolation from the tribe and culminate with circumcision. In the Bantu girls' circumcision school it is said that the nights are spent elongating the labia minora for which medicine

made from parts of bats is effective. The circumcision of Bantu boys is made according to the rank in which they fall with respect to manifestations of bravery and other status-acquired feats. In order to smother the cries of the boys, the operation is carried out amidst loud singing or shouting. Medicines are applied to the wounds and there is considerable skill displayed in the conduct of the operation. The disposal of the foreskin may follow different traditions from tribe to tribe—it may be thrown into a stream of running water, placed in a monumental stone filled with ashes and used in the ritual of the school (Matlala), hidden by each boy in an ant heap (Xhosa), or eaten along with medicated meat (South Sotho).

The behavior patterns vary vastly from tribe to tribe. The customs cited here are not therefore common to all African tribes but are customs that are observed by various tribes. These various practices are related in an attempt to convey the behavioral characteristics of the Negro and his background.

In 1890 when the White European came into that area of Africa that is known as Rhodesia, it is estimated that the Bantu tribes that occupied this area had come into it no more than fifty years before the White man. In Matabeleland in the southern part of Rhodesia there lives a tribe that is probably an offshoot of the Zulus. These people never wore clothes. Just as the female found great pride in having and displaying large mammary glands, the male, as a matter of conceit, enjoyed displaying his genital organ.²

As the twentieth century approaches its end, most tribes of Negroes in Africa find it less and less possible to live isolated from civilization. When such folded-in societies are suddenly forced to face civilization or perish, they usually just as suddenly adopt the custom of wearing trousers, though often reluctantly.

The Negro peoples are passionately fond of necklaces, ear-rings, bracelets and leg ornaments. The favorite wives of some tribes of the Ivory Coast wear pairs of huge anklets, each weighing as much as fifteen pounds.

Some women of the Sara-Kaba tribe in the French Congo have circular plates of wood in their top and bottom lips. The size of the

² The size of the penis is regarded as a status item. Consequently, any special treatment that could be exercised to enlarge the penis became accepted practice. Mothers of very young boys, for example, teach them methods of massaging and stretching their organs in order to bring about a larger size. At a certain age the boys of certain native tribes are taught to tie to the ends of their penises a string to which in turn is tied a stone, the weight of which brings about stretching and permanent elongation. Periodically, the stone is replaced with a larger and heavier one, thus providing a continued stimulation for still larger deformation. Eye-witnesses report that the results are indeed startling by the time the individual reaches full adulthood. It is said that it is necessary to exert considerable effort to reach a state of full erection. This is often accomplished by performing rhythmic dances for long periods of time.

discs depends on their rank and sometimes have a diameter of more than ten centimeters.

The Angoni tribe of Zulu origin in Nyasaland wear large wooden ivory ear plugs bored into the lobes of the ears. These disc-shaped and often decorated plugs are sometimes more than five centimeters in diameter.

Various tribes practice the custom of piercing the ears, nose, lips and cheeks through which are inserted objects of adornment.

Widows are sometimes allowed to have a lover. Children from such unions belong to the widow. If a widow does not want more children, she sometimes practices birth control by seating herself in a vessel of hot water immediately after intercourse or by washing herself with special herb concoctions. Among some African tribes, women sometimes prolong breast nursing for as much as two years as a means of birth control. A mother does not ovulate so long as she continues to breast feed.

Inbreeding is often averted by not allowing brothers and sisters to intermarry. Also, when selecting a husband, a woman usually avoids a man who has a wife who is a close relative to him. Thus the practice of breeding with close relatives carries social unacceptability.

When serious attempts are made to raise good cattle by more responsible people, the tribes, often with government connivance, will steal the stock faster than a good herd can be built. The better cattle are then soon lost after association with the diseased and emaciated cattle of the tribes.

FAILURE OF NEGRO TO BUILD A MODERN CIVILIZATION

The so-called Congo crisis was a manifestation of the psyche level making up the civilization of the Black African. The raping and beating to death of White nuns, the massacre of White civilians, the killing of parents before the eyes of their children and then tossing the parents' bodies to the crocodiles, the slaughtering and eating of Catholic priests, and the forcing of the Black enemy to drink gasoline so their bellies could be slit open and set on fire, all are examples of uncontrolled Black African behavior.

In Kenya, coincident with independence from Great Britain and her subsequent freedom, the Mau Mau bands, who had been waiting in the dense forest regions for this event, descended upon the capital city of Nairobi to participate in the celebrations and to share in the spoils. They were finally told by their new government, headed by the former leader of the murderous pre-independence Mau Mau terrorists, that they would each receive land for a small farm and credit for seeds and implements which they would be expected to repay. Many refused such offers and returned to their forest

mountain fastnesses. Finally almost all were eliminated by the Kenya police. Those who accepted the land grants refused to work the land or to repay the loans. The government reclaimed the land and continues to seek those who might want to work it.

Village schools have been established in Kenya. There is now experienced an ever-increasing epidemic of hysteria among the pupils. Girls faint, saying they believe invisible beings are beating them with metal objects. Boys will suffer severe swelling on one side of the face and head. These occurrences are restricted only to school rooms and are found to be not a result of physical disease but instead are a result of mental hysteria.

Coincident with independence, Zambia appointed a Negro grade school science teacher to the exalted post of Director of Zambia's National Academy of Science, Space Research and Philosophy. He trained several "astronauts," including a buxom young girl, by swinging them about a tree in an oil drum. The drum was tied to a tree top by a rope. He requested two billion dollars so that he might reach the moon as early as 1964 and well in advance of the United States or the Soviet Union. His astronauts practiced hard landings on the moon by being rolled down a rocky slope in an oil drum. They also practiced walking on their hands, since this is said to be the only way humans can walk on the moon.

Ghana started her independence with nearly half a billion dollars in her treasury. The government officials and so-called representatives were unable or unwilling to prevent President Kwame Nkrumah from wasting much of this money on status items such as airlines and luxuries for himself.

Once introduced to Western culture, what occurs to Black peoples who have been in control of their own destiny for a longer period of time? Have they acquired experience which they use beneficially? Haiti obtained independence from France in 1804. Since that time, thousands of Negroes have been murdered by their Negro fellow countrymen. Owing to poor government resulting from an inability to manage a program leading towards civilized goals, the country became less and less productive and ever poorer. The mulattoes, interestingly enough, are the holders of what wealth may exist, while the Negro is hopelessly destitute.

Another example of a Negro nation's failure to govern itself successfully is neighboring Dominican Republic which has, in her half century of independence, managed to render a once prosperous and productive land miserably sterile, poor and emaciated. This nation is not over-populated compared with others in Latin America. Her climate is favorable and her soil rich. Yet the nation is made desperately poor by the corruption and exploitation of her own leaders. For example, an army officer strives to become a purchasing agent—a job which is held for only six months by common unwritten agreement. Thus all officers get a chance at the graft. The national

police, instead of stopping smuggling, become the smuggling monopoly. This country and everyone in it is far worse off as a result of being "free" than when they were governed in an orderly fashion by foreigners from nations of the White race.

There is no example of a Negro nation that has in any way contributed to Western cultural civilization or to modern man. Actually, wherever he has been given independence, the Negro has failed to display a sufficiently high level of psychic development to maintain any degree of acceptable modern civilization, let alone show progress.

DESTINY OF NEGRO CULTURE

Without exception the modern and highly civilized nations are the White nations of Europe, from the Ural mountains eastward, the White nations of North America, and the Yellow nations of the Far East, namely China and Japan. Included in this category are also the smaller and less powerful nations of White Europeans such as Southern Africa, Australia, New Zealand and certain relatively Negro-free nations of South and Central America, and possibly some Middle East and North African nations. The enormous difference between the peoples of these nations and the others is glaring evidence of the differences in levels to which the psyches of these races have evolved. There also appears to be no evidence that the gap is in any way made smaller by extending physical assistance to the culturally backward peoples or by forcing them to assume responsibilities in an ever faster-moving civilized world.

Thus, the richer nations become ever more rich and the poorer nations ever more poor. There is every reason to believe that as the richer races of more highly developed psyches—namely Yellow and White—become richer, there will undoubtedly occur a takeover of the lands of the Black, Brown, Red and mixtures of races. Such a take-over will occur because of a need on the part of the richer nations for raw materials and the agriculturally productive lands that are neglected by those native inhabitants who lack the capacity to render either themselves or the land productive. The next step naturally follows. As the high psyche peoples take over the lands with which they need to nourish their cultures and civilizations, they must also replace the inhabitants with people who are able to contribute to an ever-increasing economy. The civilized world must continue to grow economically as an evolutionary process and this is a non-reversible process. Since the civilized world is made up largely of two distinct races, Yellow and White, the ultimate test of power could well be between these two races. Whichever of these wastes its resources fruitlessly on the Blacks, Browns or Reds, will find that the other will thereby be strengthened and will prevail. Regardless of whether the White or the Yellow race emerges

victorious in this ultimate struggle for power, it appears that those races and race crosses that do not or cannot enter the modern civilized world are ultimately destined to be replaced, or by-passed and left to perish. Examples of large populations of race crosses that are so destined include the inhabitants of many of the Caribbean coastal areas of Central America and northern South America. These peoples reflect the result of cross-breeding between races such as White, Black and Red. The resultant population does not manifest a society that contributes to modern civilization and seems to display the non-productive and less desirable traits of the races involved.

THE NEGRO—A MISFIT IN WHITE SOCIETY?

The Negro in the United States of America reproduces himself at a much faster rate than the White population and more than one of every four Negro births is illegitimate. The situation worsens with time. Is this behavioral characteristic on the part of Negro women in the United States to have children without benefit of marriage not merely a manifestation of a long-established Negro trait brought to America by the Negro himself, rather than as a result of a deprivation said to have been imposed upon him by White culture?*

With social welfare programs always encouraging such behavior, illegitimacy becomes a way of life, a kind of profession, where a possible Negro behavioral trait that is unacceptable to a civilized society is condoned and sponsored by the government of that society. Third generation illegitimacies are frequent and totally supported by some kind of welfare program. The venereal disease rate is said among some of these groups to grow by geometric progression and is of epidemic proportions. Three-fourths of the Negroes in the United States are said to have had venereal diseases.

It is reported that in certain areas of Detroit, Michigan, four-fifths of the Negro families are based on common-law marriages. What trait in the Negro's character causes him to live in this manner in defiance of the customs existing in the society which supports him and of which he feels he has a rightful share? To what extent are these frailties and undesirable characteristics passed on from generation to generation? Are these cultural habits that are so incompatible with the customs of both the Yellow and the White cultures so deeply imbedded as inherited traits in the Negro that he will find it ever more difficult to adapt himself to the non-Negro

* It seems to be a common trait of the Negro when in contact with the erosive effect of non-Negroid culture on his civilization. It may well be that genetically he is prone to this anti-social behavior when in the presence of the more advanced civilizations. But in his own indigenous cultures he is of a much more responsible character.—EDITOR.

societies in which he tries to live; and will these societies whose customs are so different from his find in time that they cannot tolerate the practice of these non-productive—yes destructive—customs of the Negro?

Is it this kind of hopelessness, degeneration and defiance resulting from inherited traits that leads to a pride derived from causing riots? If so, is it not true that the bad neighborhood slums are caused by the people themselves regardless of the physical nature of their surroundings? Culture is created by people and it is also people who create slums. It becomes the responsibility of a society to protect itself from annihilation by the cancerous growth of slums. This cannot be done solely by bricks and mortar and by poverty workers who are politically motivated. It must be approached from the true causes of slums. The causes of slums can well be laid to the replacement of natural selection processes that improve the psyche with politically motivated social welfare programs which merely nurture the instinctive traits that are the cause of the incompatible and unacceptable behavior of these people. The indiscriminant “hand-out” programs to keep the slum inhabitants quiet and to make them loyal to a particular political party certainly leads to the stagnation of the evolution of the psyche.

The White people of the United States have been pictured as greedy and brutally “racist.” They are accused of having deliberately prevented the Negro from being a useful, energetic, intelligent, motivated and honest individual. Since the Negro received his freedom in the United States in the 1860s, the White man is told that he has deliberately caused the Negro to be denied the grace of living honorably, cleanly, honestly and industriously. There is ample evidence that a large part of the predicament of the Negro is of his own choosing and nowhere on earth outside the United States has he prospered so well. In the early 1960s, Senator Edward Kennedy is said to have told an international meeting of parliamentarians in a city behind the Iron Curtain that the average income of the Negro in the United States was considerably higher than that of the White European worker.

The super-imposition by accusation of the White man’s guilt for the predicament of the Negro has become a powerful tool in the hands of enemies of the United States, both inside and outside the country. The agitators blame the White man for all the Negro’s ills. This invites the Negro to exert his energies in demonstrations, rioting, violence and subversion. The Negro has been taught by the subversive agitators to hate the White man and to prepare himself for the day when he can kill “Whitey.” The entire country loses by this attitude. The energies and wealth of the nation are dissipated in appeasement acts leading only to greater unrest. The position of the United States of America in the world is neglected in order to purchase with treasury money more Negro votes. The

Negro in turn is allowed to believe his lot will be bettered by "hand-outs" rather than by his own self-improvement.

Actually the Negro in the United States is more prosperous, more educated, healthier and has more freedom than in any other community in the entire world, including the Black nations of Africa. Nevertheless, he has not been able to use the environment and opportunities provided in the United States to bring about for himself a level of achievement much higher, if any, than his counterpart in the African bush.

Manufacturers who require labor that can be easily trained to perform skills required in such industries as electronics find the Chinese coolie in Hong Kong to be very desirable. He not only has the capacity to learn, but he also has the desire to work and to better himself and to assume responsibilities for himself and for his family in the society of which he is a part. In contrast, the masses of Negroes in Africa as well as those in the United States are not generally capable of learning such skills and they are found not to possess such characteristics as ambition and acceptance of responsibilities required by the society. It is for this reason that Hong Kong is an industrial and prosperous center, whereas the large Negro high density population centers in Africa are hopeless slums.

Observations of the Black races of Africa indicate that, although they are more resistant to solar radiation and therefore biologically more suited to hot climates, they do not possess a greater capacity for sustained hard work under similar high temperature conditions than members of the White race. The hypothesis is advanced that adaptation of a more psychological kind has occurred through natural selection wherein temperamental alterations rather than body-heat regulating mechanisms have occurred. Any physical or mental activity generates heat and in very hot and humid environments causes discomfort. The only way to restore comfort is to reduce activity. Over centuries under tropical conditions the less active individuals had a higher survival value. High-activity level individuals have a greater capacity for sustained effort and more readily engage in spontaneous activity for its own sake than the temperamentally inactive. Thus the more active in hot climates expose themselves to more frequent and to a greater variety of risks. These risks can be cultural as well as constitutional. For example, Africa's culture tends toward conformity and any deviant behavior such as being too energetic, curious, and so on, is frowned upon, sometimes to the extent of elimination. The implication is that the African underwent temperamental adaptation which made it possible for him better to survive in hot and humid climates by causing him to lose drive and initiative. Drive and initiative are necessary for him to survive and compete with the White man. Can this be the reason that the southern United States Negro, when transplanted to the northern colder states, shows little desire to work or to study?

Is this fact owed to a trait acquired over countless millennia? If so, can a mere change of personal environment eliminate this short-coming?

The "Colored" peoples, who are defined in South Africa as blood mixtures of White with Black and others, are found by industry to possess aptitudes higher than the Negro but lower than the Yellow or the White race. Here again, much knowledge of benefit to all races and mixtures could be obtained if impartial and objective studies of the psychic characteristics of these groups of peoples were carried out.

It is indeed important for the future of mankind to recognize that there exist very distinct differences between the various races which inhabit the planet. Included in these differences are color, some other minor physical variations and, most importantly of all, the very great differences in the development of their cultures based on the evolution of the psyche. Particularly, one must, because of the current national and international scope of the problem, focus attention upon the Negro and also, perhaps to a lesser degree, upon the many varieties of the Brown peoples, in the hope of devising objective attitudes concerning the differences in behavioral characteristics of these peoples, and using these developed attitudes to design best the path toward a better world for all. It is particularly important that the deficiencies of these non-White cultures do not adversely affect the White culture. The Yellow man recognizes this danger to his race and does something about it.

WESTERN (WHITE) VERSUS EASTERN (YELLOW) CULTURES

A conflict between two large and strong peoples of different ethnic traditions, such as the White race against the Yellow race, is to be expected when one considers all the factors that account for and affect the behavior characteristics of the human animal. Since his very beginning, man has, as an individual and as a group, been in constant struggle against his adversaries, wherein his numerous inherited instincts play the dominant role of catalysing the evolutionary progress of his psyche. Ever faster, man's psyche has evolved to afford him more and better means by which his needs, desires, and ambitions could be satisfied.

Internal contests between peoples of the same race, indeed between peoples of the same national allegiance, and the small struggles between peoples of different cultures and races, have been important in satisfying man's ever-increasing need for power and

may have served to consolidate peoples of one culture and one race in their common cause.

PROBABILITY OF CONFLICT

There exist among all the cultures and races on earth only two that have the psychic development and the potential power, both military and cultural, to find it necessary, expedient, and desirable to challenge each other for the control of the entire world—namely, the White race making up Western culture and the Yellow race, Eastern culture.

The possible explanation of why such a conflict need happen lies in large part it seems in the exercise by these different peoples of all the instinctive traits which by now should be recognized as definite and powerful factors constituting man and his societies. One sees evidence of the predator instinct, the instinct of territorial rights, the very strong survival instinct, the instinct of status which leads to the desire to possess, the instinct of pride in one's own race which resists integration of races, and all the other traits that man has inherited and that have been embellished by the development of his abilities through psychic evolution. Never before has the condition existed as it does now that pits one entire race against another entire race. Therefore, the instinct of pride in one's own race becomes a most important aspect of the contest.

Therefore, one might say that such an ultimate conflict, such as the Yellow race versus White race, has been ordained through the ages.

RUSSIA—FIRST BATTLE GROUND?

When the White man of Western culture imposed himself upon the territory of the Yellow man (Eastern culture), there was marked the beginning of what is today's conflict between the two leading and the most psychically developed races—namely, White versus Yellow. The struggles within these races for many centuries are sure to give way to the major struggle between these two great races for world dominance. The Yellow peoples will be forced to unite in order to push outward for greater *Lebensraum*. Similarly, the countries making up the White race will find it necessary to forego their own quarrels and strifes against each other in order to resist the pressure applied by the Yellow race. Indeed, the differing political philosophies within each of these races will cease to be of major concern as the outside threat makes necessary for survival a consolidation of thoughts, philosophies and efforts in common defense. An analysis of the predicament of Russia is a case in point.

The population of Russia is principally White from the Ural mountains west, where some 60 million of the total 230 million

people live. This White segment of the population rules or governs the nation. From the Ural mountains east, the population is primarily not White but Mongol. It is this segment of the Russian population that cannot be depended upon to possess unwavering loyalty to Russia; it is this population segment that has a 4150-mile border with China. The instinct of race solidarity in Russia has proved to be far more forceful and enduring than a philosophy such as communism.

CONSOLIDATION OF YELLOW RACE

The adoption of communism afforded China a means to shed herself of certain Western dominating factors and also to rid herself of certain traditions and practices that were a hindrance to the full development of a strong central power. Once this has been accomplished, it will take but a short time to replace communism with a strong nationalistic, indeed Yellow racial, idealism or philosophy. Such a philosophy is based primarily upon the belief in Yellow race superiority. There is every reason to conclude that China's ambition is to meet the challenge of the White race for world domination. Japan, the leading industrial Yellow race power, has already served notice on the United States that she will deal directly and independently from the United States with China. She is developing economic ties with China that alone will unify these two great Yellow nations. Japan points to her close historical, ethnic and cultural ties with China for more than a thousand years. In effect, Japan is saying that the ties are a matter of race. The Japanese are certainly very much of the same racial stem as the Chinese. The parents of Japanese Americans readily admit they cannot distinguish between the appearance of their children and the children of Chinese Americans.

SPREAD OF YELLOW DOMINANCE

The White race is being pushed out of the East by the Yellow race. Britain, France, Portugal and Spain have practically all been replaced in the Far East. Since 1968 the United States no longer "advises" Japan's military establishment, numbering a quarter million or more men. The Yellow race dominance over the Browns can soon manifest itself as a certainty over the whole of the Far East. It is more than significant that all the countries of Indo China, including Thailand, find it easy indeed to be persuaded by the Chinese of the necessity to lessen the power of the United States in the hope that the White man will be forced to retreat from that part of the world. The Chinese will "liberate" those countries to the last Brown and White. Although neither China nor Japan, as

nations, rule Singapore, the ruling class in this small but important area is pure Yellow (Chinese). The trade being developed in this area is with Japan. Certainly Britain and the United States are not in the running over the long term. Great Britain has announced her time-table for complete withdrawal from Singapore.

Although the Philippines are "free" of United States domination, the leaders of the commerce of that country are mostly Chinese, rather than native Philipinos. The people are quick to make propaganda of the historical fact that it was during the Japanese occupation that the Philippines were first given "independence," when the first president of the Philippines was "elected" under Japanese domination. In this way, the granting of independence by the United States after the Second World War is made to look like an act that was made diplomatically necessary only because Japan had initially gone through the motions of declaring the Philippines independent.

The fact that China has nuclear weapons and is within grasp of the means to deliver them to ever-increasingly distant points is, in itself, a tremendously progressive step forward toward pushing the White race dominance farther and farther back. Both the United States and Russia are having to reconsider and reformulate their entire military stance and in each instance the East (Yellow)/West (White) line is retreating westward not eastward.

Russia recognized publicly the Yellow peril to Western culture in an official journal called *Literary Gazette*. Communist China was accused of planning Hitler-like domination of much of the world. The first planned phase of building a Red Chinese Reich was said to include Korea, Outer Mongolia, Vietnam, Cambodia, Laos, Indonesia and Malaysia. Secondly, the Chinese expansion was said to include India and Soviet Russian territories in Central Asia and the Far East. A third phase was thought to include all or parts of Africa, Latin America and possibly Europe. Some of China's toe-holds in these areas are Tanzania, Cuba and Albania.

DISUNITY AND WEAKNESS IN WESTERN CULTURE

Within the Western world, the struggle between the communist states and the capitalist states serves the Yellow race well. At every opportunity the Yellow race projects itself into the intra-Western conflict. For example, the utter failure of the United States in the "Bay of Pigs fiasco," can easily become historically an incident as decisive as the Battle of Hastings. The Yellow race has intervened to assist the Cuban brand of communism in spreading and penetrating the Western hemisphere and elsewhere. In Africa the Yellow race penetrates and dominates wherever it can, causing Russia and her followers to bid against the United States and her followers for

the favor of underdeveloped countries. Within the United States the so-called Red Chinese Communists are actively aiding the Negro in his "revolt." So successful is this internal ferment that the energies and resources of the country are being rapidly dissipated in an attempt to keep the Negroes from carrying out a full-scale bloody revolution.

All the time the White race is being weakened, divided, and drained of its resources, the Yellow race is making tremendous strides forward. China is rapidly replacing communism as a Western invention with Yellow nationalism that is actually a racial superiority program. As such, it has a far better chance for success than Marxist-Leninist communism which in its true form ignores man's basic instincts and the fact that those instincts must and will be satisfied. Every single phase of China's cultural development is making rapid progress. The gap between the industrial and scientific development of the Yellow race (China and Japan) and the White race (the United States and Europe including Russia west of the Ural mountains) is rapidly closing. White western culture remains divided and lacking in common goals; the Yellow Eastern culture is rapidly becoming united and seeks a goal of dominance and *Lebensraum*. The goal to gain what expansion they can against White race resistance is clear and positive and becomes a "racialistic" cause to which all are dedicated. The present course of these two great races, the Yellow and the White, is a real collision course in which natural selection in the process of the evolution of the psyche is the decisive factor.

ULTIMATE CONFRONTATION

A decisive confrontation between Yellow and White races for world dominance can easily occur before the year 2000. The conflict already occurs on many fronts simultaneously. The Yellow race nations improve their own economies while at the same time weakening the economies of the White race nations by various methods, among which is the fostering of the so-called "wars of national liberation" throughout the world. The destruction of Western religion without some kind of replacement which defines morals, behavior and conduct, has weakened the backbone of all White capitalistic nations, which are those outside the communist block. At the same time, the Yellow nations have successfully implanted in the minds of their people the necessity of maintaining moral standards in order to improve their lot and to overcome the obstacles of White race competition. While every vice is on the increase in the White nations, good moral conduct is growing relatively stronger in the Yellow nations. Thus the oncoming confrontation between the Yellow and White peoples is one of natural selection—a process of the evolution of the psyche. These

two races are the only two that offer direct competition. The psychic development of these two races is so much higher compared with that of the other races that they and only they represent the contestants in a potential conflict. The power monopoly of the White race has been broken by the Yellow race. With this event an accomplished fact, there is formed the basis for the next great step in the evolution of the psyche of mankind.

At this stage, there is not the slightest indication that a confrontation will be avoided through an integration of the White and Yellow races. The thought of racial blending is abhorrent to those races of the highest psychic development. Is this fact a manifestation of the existence of a strong instinct or combination of instincts? If it is, certainly such instincts must be studied and understood. Such knowledge properly applied may be the decisive factor determining who will emerge as the ultimate victor in this inter-racial conflict.

In 1965 the Foreign Minister of Communist China made decisive declarations to the White race which he addressed to "U.S. imperialists." In his challenge he invited the United States, the leading White power, to accept his challenge and to combine with Russia in so doing. Nothing could possibly make clearer the fact that the major conflict or contest forming in the world of mankind on earth is that between the Yellow and the White races. The other races and mixtures will be used by one side or the other when to do so brings benefits; and they will be annihilated by one side or the other when they become an obstruction.

Should there be any lingering doubts in the minds of some regarding a pending racial conflict between Western and Eastern cultures, the Chinese Premier Chou En-lai dispelled all such doubts when he spoke on the eve of China's 19th National Day in 1968. He declared that China was the chief deterrent preventing the Russo-American plot to re-divide the world into their respective realms of influence. In this effort he asserted that the American "imperialists" and the Russian "revisionists" (both White) were of one intent with respect to controlling the world, both White and non-White. He boasted that the American imperialists had been beaten in aggression against the Vietnamese revolutionary people. Similarly he saw the Soviet "revisionist renegade clique" as nearing doom. He declared China stronger than ever and declared China fully prepared for war if war should come. He painted a glowingly bright picture of China's domestic condition, indicating the success of Chairman Mao Tse-tung's cultural revolution.

Actually the first real military conflict between Western and Eastern cultures occurred at the beginning of the twentieth century with the war between Japan and Russia. It is worth pointing out that Japan won and was aided by most Western European nations and the United States. This racial conflict involved territorial rights as contested between segments of the White and Yellow races.

WHITE RACE SURVIVAL

The only chance for the White race to survive is to be found in first creating a solidarity of purpose. As the struggle of the last third of the twentieth century becomes clearly understood to be a struggle between races, there will of necessity be a consolidation of purpose of the White nations. Thus the stage is set for the internal contest within Western culture that will result in the victor becoming the undisputed leader of the White race (Western culture). The challengers at this time are principally Russia and the United States. Both of these nations have within themselves serious racial problems. The United States has weakened herself so much through the political patronage of minority groups, especially the Negro sector, her resources and energies are being dissipated to such a degree, that her leadership of Western culture is neglected. Such neglect resulting from political expediency has awakened the mass of White population in Europe to the realization that Western culture can no longer depend on the United States for leadership in defense against the Yellow threat. Russia suddenly realizes that her White segment of population (60,000,000) residing in that part of Russia from the Ural mountains west is in jeopardy of being challenged by the predominately Mongol (Yellow) population existing from the Ural mountains to the Chinese border.

One aspect of leadership of Western culture is the method employed when dealing with non-White nations such as the Negro nations of Africa. In this task Russia has many advantages over the other European countries and the United States. Russia has no colonies and is therefore not regarded as an exploiter of non-White peoples. It is easier therefore for non-Whites who made up the colonies to trust Russia than their former overlords. In offering help to the new nations the United States, in particular, along with European nations, grants large sums of money with few or no strings attached. The consequences are that the money becomes dissipated, the people deriving no benefits. Confidence in such kind of aid and indeed in the country providing such aid is destroyed. Russia, on the other hand, gives a great deal of sympathy and understanding but very little money. When she does provide aid, it is in some form that is recognizable by the people of the country as beneficial and as indeed Russian. Russia always proclaims her poverty to the new nations and thus any aid she grants is viewed by the receiver as the result of a great sacrifice on the part of the donor.

In the field of diplomacy, Western European nations and especially the United States send representatives to the poor, "under-developed" nations who have no qualifications for the position to which they are appointed. They know nothing about the situations in the countries in which they serve, take no part in the activities of the country, make no attempt to learn the language, and usually

present an air of superiority. The Russians, on the other hand, send experts as their ambassadors who can and do help the countries attempt to solve some of their problems. Russia has a section in each of seven ministries to handle specifically the various problems which any nation might have.

U.S.A., LEADER OF WESTERN CULTURE?

It is becoming apparent to White Russia as well as to Europe that a consolidation of effort on the part of this bastion of the White race is absolutely necessary for survival. The United States, in allowing certain ethnic and political groups to direct the policy of the nation in their subjective interests rather than in the broader interest of the nation and of Western culture, is rendered unqualified and unacceptable as the leader of Western culture. Consequently, a leadership must be formed excluding the United States. As time unfolds, it becomes more and more obvious that the United States, acting deliberately to avoid the uniting of Germany, has failed to *bring peace to Europe*. *It becomes apparent that, without a united Germany, Europe can have no peace.* If Germany is to be united, it will become so independently of the United States. This will be possible through a bargaining position wherein Russia will need a united Germany as a close ally more than Germany will need Russia as an ally. Thus it becomes clear that the position of the United States in Western culture becomes one not of leadership in which she has failed but as a fringe nation of a pluralistic nature torn asunder within its structure by subjectively-thinking minority interests or by subversive influences. The United States can only retain her position as an integral part of Western culture by recognizing herself as a member of the White race nations forming Western culture. Her domestic commitments for favoritism to minority groups over national interest has made her future position in Western culture most uncertain.

The permissiveness with which the United States leaders, courts, churches, and news media treat the misuse of drugs is in sharp contrast to the strict enforcement of strong laws controlling the use of drugs in the Soviet Union. Realizing that the spread of the misuse of drugs among a people is a sure way to weaken the character and undermine the strength of a society, the Russians impose severe sentences upon dope smugglers and peddlers. Even foreigners are given stiff sentences in labor camps.

The change in the United States Immigration Law indicates that the law makers are not conscious of the impending predicament that faces the country. The change in the law removes the emphasis of new citizens from Britain, Ireland and Germany, by lowering the quota on the number of immigrants from any European or White

race nation. No limitation, however, is imposed on the number of immigrants from a nation in the Western hemisphere. Immigrants from a single nation of the Western hemisphere such as Cuba could make up the Western hemisphere's quota for one year of 120,000. Many of these immigrants are of mixed racial stock and few are English speaking. The yearly quota of 170,000 from the Eastern hemisphere allows 20,000 each from such countries as Nationalist China, the Philippine Islands, India and Korea. In contrast, Japan, China and most European nations protect the monolithic character of their citizenry. Whereas the United States deliberately changes her law to add to the already unsolved racial dilemma,* the countries of the world areas of White race characterization, Europe, and of Yellow race characterization, China and Japan, retain most rigid immigration restrictions to prevent the infiltration of the racially inharmonious.

UNIFIED YELLOW PURPOSE

Western culture allowed the Second World War war criminals trials to establish the precedent in perpetuity that to lose a war establishes a "guilt" on the part of the loser. This "guilt" allows the winner to find justification to eliminate the leaders of the loser. To lose a war in the future therefore means virtually the annihilation of the leaders on the losing side. The act of losing becomes the unpardonable sin. General Hideki Tojo, the Premier of Japan during the Second World War, was hanged on December 23, 1948 as a "war criminal." The question that is *apropos* today is whether General McArthur and General Eisenhower would have been "war criminals" had Japan won the war. If so, by the same standards applied to Tojo, they would have been guilty and certainly eligible for the death sentence. Premier Tojo left a will or testament that has been made public and confirmed by his widow. He addressed the people of the United States, Britain and Japan and especially the youth of Japan. He made clear that the loss of the war for Japan was owed entirely to lack of power. He condemned the victor for killing so many innocent non-combatants with atom weapons. He assured the youth of his country that because Japan is immortal she will rise again and become a working force in improving culture. To all youth, White and Yellow, he asserted that right and just causes do not always mean victory. He said in effect that they were not to lose courage or faith in the face of defeat because lack of superior power rather than lack of "justice" was the cause of defeat. Certainly Tojo's words will live longer than McArthur's victory. Tojo actually recognized that, if further development of the psyche was to occur, a continuous pressure in the form of a challenge to

* As does the United Kingdom.—EDITOR.

the psyche was necessary to provide natural selection with the impetus to allow the evolutionary process of the psychic development to proceed in its forward and upward movement.

Thus the stage is set for a consolidation of the Yellow race countries in purpose and in a struggle with the White race for domination. The Yellow race nations can and will immobilize the White race countries by causing unrest, disturbances and revolutions in the "under-developed" nations, that is, those nations that are not White or Yellow. Thus Pakistan, India, Indonesia, Malaysia, Indo China, Africa are all kept under severe pressure, tying up the power resources of the United States and other White nations of Western culture. At the same time Russia is kept under pressure along her 4150-mile border with China. By provoking wars around the periferal border, the Yellow man uses the Black, the Brown, the Red and the mixed races (underdeveloped nations) to conduct a relentless series of "people's wars" against "Yankee imperialism" (White race) to the very death of all but the Chinese. This is the way the Yellow race already uses the non-White and non-Yellow under-developed peoples to weaken the White race domination. There has already developed a world-wide subversion on the part of China among the Black, Brown, Red and mixed peoples against the imperialist United States and her allies, and Russia is defined as an ally of the United States against the Yellow man.

CONTEST FOR WHITE LEADERSHIP

Within Western culture comes now the contest for leadership of the White race. Russia grasps every opportunity to weaken the United States and thus strengthen her own status within Western culture. Minority groups in the United States advertently and inadvertently are responsible for loss of faith on the part of Europe in the United States to bring about unity to Germany. Without this unity there can be no peace in Europe. Divided Germany requires that vast armed forces be deployed facing each other on both sides of the Iron Curtain. So long as there is no open conflict, these huge White forces of power become immobilized forces which cost great sums in arms and manpower. These costly immobilized forces are not free to be employed elsewhere.

As the threat to Western culture by the Yellow race becomes more and more a reality, the White race will not be able to afford the luxury of such internal strifes as is manifested by a divided Germany. In some manner it will become necessary for survival of the White race for Europe to be united in a common defense. Since the United States has by default and because of the influence of selfish minority interests allowed Germany to remain divided, such unity is sure to be accomplished by direct agreements between

Germany and Russia. Under these conditions the United States is no longer the leader of Western culture. Her position in the world-wide racial conflict will be one of secondary importance and she will likely be forced to follow the dictates of a solidified Europe rather than “blow the whistle” as she has. While possessing the “whistle” she has allowed it to be used subjectively with respect to the special interests of minority groups—ethnic, racial, religious and political. There is no place in a threatened society, as Western culture is today, for such favoritism. No one knows better than Europe that if a White race culture is to survive, the United States must be removed from her leadership if she cannot pursue a course which is objective with respect to the cultural survival of the White race. The obsession with the subjective narrow and short-term objectives to satisfy selfish minorities in her midst disqualifies the United States for the leadership of Western culture. The only strength of great consequence of the United States is the possession of nuclear power inferior at the moment to none. This position too can change rapidly.

To accomplish the weakening of the United States leadership, it is in the interests of both Russia and China to support and to promote every possible subversion to weaken and to divide the country. Unfortunately there has been allowed to develop an infiltration into important and influential positions of groups and individuals inharmonious to the national interest, to the Christian tradition, to the welfare of the White man. The United States has tried to build a favorable image of her “pluralistic” society, but in so doing she has lost the very characteristics that gave her the leadership of Western culture. She is proving unreliable for this posture. Just where such a pluralistic society will fit in the coming struggle between the two races of high psychic development, the White and the Yellow, is uncertain, but at best she will follow and be dominated rather than lead, and at worst she will be annihilated. Under her present condition she cannot become even nationalistic in the sense that she has a single purposeful way of life to love, save, protect and defend.

This impending confrontation between the Yellow and White races becomes a fountain head source for the catalysing pressures necessary for the evolutionary process of the psyche through natural selection to continue, and as such promises to be, for the destiny of mankind, the single most important event since the advent of life itself on earth. Indeed, the course that man’s future psychic development is to follow will be to a large degree dependent upon the outcome of this struggle for world dominance.

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Genetics, Brain Damage and Crime

BY NATHANIEL WEYL

It has been known for some time that virtually all types of low-grade mental deficiency are caused either by massive brain damage or by such single-gene or single-chromosome mutations as manifest themselves in Down's syndrome, amaurotic idiocy or phenylketonuria.¹ In the wake of the tragic assassination of Senator Robert F. Kennedy, the view is being advanced with increasing insistence that crimes of violence may also be closely associated with genetic defects or with trauma or pathology of the brain.

One of the more interesting instances of this relationship is the apparent predisposition of individuals with an XYY sex-chromosome complement toward crimes of violence. Normal men have XY and normal women XX sex-chromosome complements. Trisomies and tetrasomies are genetic errors which normally involve mental deficiency. A familiar example is the causal relationship between chromosome-21 trisomy and Down's syndrome (mongolism). Where the trisomy occurs in the sex-chromosome complement, aberrant sexuality, as well as mental defect, generally occurs. An instance is Klinefelter's syndrome, caused by the presence of an extra X chromosome to yield an XXY trisomy. This additional element of "femininity" results in individuals who are male in phenotype, but generally have small, undeveloped testes, suffer from testicular lesions, are incapable of producing spermatazoa and manifest gynaecomastia—the pathological enlargement of breasts in the male.²

As late as 1961, the existence of XYY trisomies was ignored in competent surveys of progress in genetics.³ Just as the XXY combination causes male feminization, so does the presence of an extra XY chromosome manifest itself in more than average masculinity and probably in abnormally high tendencies toward violence. In the rare case of XXYY tetrasomies, mentally defective bearers of this chromosome complement in British and Swedish institutions

¹ *Handbook of Mental Deficiency* (editor N. R. Ellis), McGraw-Hill, New York, 1963, p. 276.

² D. G. Harndon, "The Chromosomes," *Recent Advances in Human Genetics*, (editors L. S. Penrose and Helen Lang Brown), J. and A. Churchill, London, 1961, p. 28.

³ Harndon, *op. cit.*

were found to be over-represented among the unmanageable and criminal groups of inmates.

Until very recently, it was believed that the XYY trisomies constituted about .07 per cent of the general population and about 50 times that fraction of the population of institutions for the feeble-minded and mentally diseased. However, a study of 3700 consecutive births, reported by Dr Park S. Gerald of Harvard Medical School and two associates at a John Hopkins conference at the Jackson Laboratory in August 1968, revealed that XYYs occur with a frequency of approximately one in every 300 of the male population.⁴ Parallel investigations in Australia and Pennsylvania suggest that the XYYs average six inches taller than normal males, that they suffer from severe acne (probably caused by abnormally high production of male hormones), that they are addicted to crimes of violence and that they are more likely to get into trouble with the law at an early age than run-of-the-mill XY offenders. Four XYYs were found in Australia who were in prison for larceny, attempted murder and murder.⁵ However, a Scottish study revealed that proportionately more XYYs commit crimes against property than crimes of violence or sex. While usually mentally deficient and either psychopathic or sociopathic, the XYYs do not suffer from organic brain damage.

As would be expected on general theoretical grounds, the siblings of people with XYY-chromosome complements show an average to below-average tendency toward criminality. In other words, the trisomy is a single chromosomal accident, occurring usually in an otherwise normal person, and there is no reason to expect this accident to be repeated more frequently among the victim's siblings than in the general population. By contrast, in the general etiology of crime, "a violent individual tends to come from a violent family," as Dr Frank R. Ervin of the Massachusetts General Hospital team studying crimes of violence put the matter.

There is an analogous situation in the field of amentia. In 1952 Roberts plotted the frequency distribution of the IQs of 562 siblings of low-grade and high-grade mental defectives. He found that the first group (siblings of imbeciles) had IQs about 20 points higher on the average than the second group (siblings of the feeble-minded). The probable reason for this was that the imbeciles owed their condition to single-gene or single-chromosome mutations of a highly deleterious sort, whereas the less defective element, the feeble-minded, were presumably deficient because of polygenic factors. The siblings of the imbeciles ran no more risk of inheriting the single mutation that caused imbecility than the general population; the siblings of the feeble-minded, on the other hand, manifested the

⁴ "Genetic Defect Triggers Violent Crime? New Study Shows Rise in Probability," *Miami Herald*, 8th August 1968, p. 11-A.

⁵ "Genetics: Of Chromosomes and Crime," *Time*, 3rd May 1968, p. 41.

same polygenically caused inferiority that had caused their brothers or sisters to be put into mental institutions.⁶

One of the most notorious of American XYY-trisomy criminals is Richard Speck, who sexually attacked and murdered eight Chicago nurses. Sentenced to death and awaiting execution, Speck's life was saved by a recent Supreme Court ruling. An almost equally notorious mass murderer, Charles J. Whitman, climbed to the top of a Texas university tower in August 1966 and killed 14 people, unknown to him and against whom he had no known grievance, by rifle fire. An autopsy of Whitman, who was killed during his homicidal orgy, disclosed a tumor in the right temporal lobe of his brain which, in the opinion of a medical examining committee, "could have contributed to his inability to control his emotions and actions." Of some interest was the suggestion by the defense in the trial of Sirhan B. Sirhan, Senator Kennedy's assassin, that the killer suffered a personality change when thrown from a horse in 1966, that brain damage ensued and that, in consequence, Sirhan was not guilty by reason of insanity.⁷

At this stage of research, one can merely hazard rough guesses at the proportion of crimes of violence imputable to brain damage or single-chromosome defect. The estimate that XYY trisomies occur in one male out of 300 does not seem out of line with the reported frequencies of other chromosomal abnormalities. Thus, Penrose summarized studies showing that mongolism (a 21-trisomy) occurred in 345 out of 224,667 births studied—a frequency of one to 650.⁸ As for brain damage, Dr Robert F. Heimbürger, Professor of Neurosurgery at the Indiana University Medical Center, has reported that 40 per cent of the 70 people referred to him because of their violent behavior suffered from organic brain damage. Dr John M. McDonald, Director of Forensic Medicine at the University of Colorado, found that 19 per cent of a group of 100 patients who had threatened to commit homicide and had voluntarily been admitted to a Colorado mental hospital were suffering from organic disease of the brain.⁹

This radical shift in emphasis from an environmentalist to a genetic and medical approach to the etiology of crime offers encouraging perspectives for mass diagnosis and preventive action. The warning symptoms are generally a history of abnormally aggressive

⁶ J. A. Fraser Roberts, "The Genetics of Mental Deficiency," *Eugenics Review*, 1952, Vol. 44, p. 71-83; Steven G. Vandenberg, "The Nature and Nurture of Intelligence," *Biology and Behavior Genetics: Proceedings of a Conference under the Auspices of Russell Sage Foundation, the Social Science Research Council and the Rockefeller University* (editor David C. Glass), Rockefeller University Press and Russell Sage Foundation, New York, 1968, p. 24.

⁷ See also Ronald Kessler, "Trial of Kennedy's Accused Killer to Air Theory that Violence is Medical Problem," *Wall Street Journal*, 24th June 1968, p. 2.

⁸ Harndon, *op. cit.*, p. 11.

⁹ Kessler, *op. cit.*

and violent behavior. Where this is caused by brain damage, the problem may be that the destroyed and diseased tissue has forced realignment of the brain's electrical system so that an almost constant electrical discharge occurs, causing massive impulses towards aggression and violence. Usually, extensive motor-control, EEG and X-ray tests are needed to pinpoint the damage. In the case of individuals whose criminal impetuses derive from XYY trisomies, organic brain damage will be absent and the chromosomal anomaly must be detected by taking karyotypes from the patient's leukocytes.

Given accurate diagnosis of brain damage, treatment of the patient to remove or deflect into harmless channels his aggressive impulses may take the form of brain surgery or administration of drugs. Affected brain tissue is often destroyed by cryosurgical methods, that is to say, by the use of probes at such fantastically low temperatures that they kill cells on contact. The use of radioactive beads for localized cell destruction is also being expanded. An increasing pharmacopia serves to stimulate or anaesthetize, according to need, affected portions of brain. In the case of XYY trisomies, however, the theoretical solution would be to restructure the sex-chromosome complement either directly or perhaps through changing DNA or RNA. All this lies far in the future.

Linus Pauling, 1954 Nobel Laureate in Chemistry, has theorized that significant individual differences in brain-nutrient needs for vitamins, amino acids and fatty acids may cause mental aberration and disfunction. He suggests that the variation from the normal in these brain-nutrient requirements may be very large in cases of cerebral damage or genetic or chromosomal anomaly. Pauling predicts that this field, which he has christened orthomolecular psychiatry, may be one of the most fruitful areas of medical and biochemical research of the near future.

POSSIBLE SOCIAL AND POLITICAL IMPLICATIONS

The advance of medical genetics into criminology clashes with the dominant sociological school. This is not the old sterile dichotomy of heredity versus environment. Tumors and genetic abnormalities do not directly cause crime: what they probably do is to create a much greater than average urge toward violence and/or a weakening of the psychic controls against such outbursts. The impulse toward violence must be triggered by some environmental factor. One can say that genes define the potential and environment realises it, or, if one prefers, that reciprocal causal interaction exists between the two sets of factors.

The dominant sociological school of criminology does not, however, content itself with the assertion that genotypes do not cause anti-social behavior *in vacuo*. It asserts that criminals are not born, but are made by an imperfect society; that it is not the malefactor who is guilty for his acts, but the injustice of the social order

which warps his character. A generation of psychologists, psychiatrists, sociologists, social anthropologists, political scientists and social workers has denounced Lombroso for his pioneer efforts to trace connections between criminality and somatype (an approach which now seems to have been in the right general direction) and has insisted that crime can be eliminated by showering more and more *largesse* on the poor, the unsuccessful, the uneducated and the improvident.

An egregious example of this sociological approach to crime is the conclusion by the National Advisory Commission on Civil Disorders that the high crime rate in the Negro slums of American cities can be imputed to black alienation from a society marked by "criminally inferior education, pervasive economic and job discrimination . . . houses unfit for human habitation . . .," and so on.¹⁰ This imputed cause is bare assertion, not backed by any presentation of evidence. One would have thought that the authors of this influential report would have realized that, if these putative causes were real ones, Negro crime would have declined as a result of two decades of accelerated improvement in both the education and the housing of the American colored population. On the contrary, the crime rate in the United States, both among Blacks and among Whites, has increased steadily and alarmingly during the decades in question and the increases have been most marked in those northern urban areas where the supposed social welfare remedies have been most strenuously applied.

Other sociological "investigations" of the causes of crime turn out to be little more than academic cloaks, giving spurious status to the researcher's prejudices against and hostility toward the society in which he lives. A certain Dr Urie Bronfenbrenner of Cornell, for instance, recently informed Americans that "violence is a natural reaction to a world in which people are not being treated as people" and that the United States lacks "explicit training in what it means to treat others with dignity and compassion . . ."¹¹

The underlying theme of afflatus of this sort would seem to be that the criminal is justified because he is in righteous rebellion against an evil society. It is perhaps primarily significant as an indication of the extent to which the social science faculties of American colleges and universities differentially attract people of limited ability who find it difficult to adjust to a free society and who radiate attitudes of envy and rancor among the students they influence.*

¹⁰ The National Advisory Commission on Civil Disorders, *Report*, United States Government Printing Office, Washington D.C., 1st March 1968, pp. 157-158.

¹¹ "Violence: Social Science on the Horns of an Old Dilemma," *Science News*, 22nd June 1968, p. 590.

* The author need not restrict this comment to American institutions. It is largely equally applicable to the whole English-speaking world.—EDITOR.

The old theory that the main cause of crime is poverty received its *prima facie* refutation when crime rates throughout the Western world soared during periods when the national income was rising rapidly and when the income levels among different classes and races were increasingly becoming more equal. In America, despite the fact that Negroes have shared more than proportionately in every phase of national economic and educational advance, they continue to account for proportionately ten times as many major crimes as Whites. That this massive Negro tendency toward criminal conduct is not an expression of hostility toward "White oppression" is indicated by the fact that most victims of Negro criminals are Negroes and that the Black crime rate is lower in southern cities, where integration is restricted, than in northern urban areas, where it is widespread.

The conservative view that the upsurge in crime is related to such phenomena as erosion of parental control, of the family, of basic law enforcement and of general moral standards, seems more in conformity with available evidence. In the specific case of the Negro, rising criminality may result mainly from frustration at the gap between the unrealistic promises of White politicians and social welfare people and the facts of economic life. The Negro has been told that he is at the bottom of society's pyramid because of White oppression, that there are no inherent limitations holding him back and that, once certain legal and social disabilities are removed, he can expect the same sort of phenomenal advance that characterized White immigration into the United States in previous generations. The disabilities are removed, but the fundamental position of the Negro in American society changes little. The effortless vault to affluence does not materialize. Negro leaders are quick to blame visible stagnation on White oppression. Their more restless, disoriented and frustrated followers (who are by no means necessarily the least educated ones) often react with spasms of destruction and violence.

The theory that crime is caused by social injustice has been used for over a generation to push back the frontiers of personal responsibility. In the area of criminal law, the doctrine of irresponsibility has had two separate erosive influences. The extension of the doctrine of non-guilt by reason of insanity from the old and comparatively sensible McNaghten Rule through "temporary insanity" to new and sophisticated approaches in which any sort of mental disability is sometimes deemed sufficient reason to refuse to proclaim guilt or impose punishment is the more direct and manifest form of this erosion. The second, and indirect, approach is exemplified by an intricate and sophistic labyrinthine maze of rulings by which the United States Supreme Court and lesser appellate tribunals have given the criminal such procedural protection as to render successful prosecution immensely difficult. The motive behind these

rulings is not fondness for crime or the criminal class on the part of the courts, but rather a belief that poor and uneducated male-factors are victims of society and hence should be protected, when accused, against the superior resources, intelligence and cunning of the prosecution.

One of the interesting problems which the medico-genetic approach to crime raises is the attitude of the liberal Establishment toward this new view of things. The latter is self-evidently in contradiction to the environmentalist, behaviorist and egalitarian psychological theories beloved by Western liberal sociologists, to the old Lockian *tabula rasa* theory of the mind, to the more modern Skinnerian stimulus-response psychology (which has been characterized by Koestler and von Bertalanffy as a “zoomorphic” view of man), and to the melioristic faith that men are born susceptible to being either debauched by bad institutions or made perfect by beneficent ones.¹² To conclude that the medico-genetic approach to crime will be rejected out of hand by the Establishment would assume a naïve adherence to the faded and shot-riddled doctrines of human perfectibility through education that seems improbable in a generation reared on Freud and Marx and witness to Stalinist forced labor and Nazi extermination camps. Thus, a grudging and qualified acceptance of the new approach seems probable. The discovery of traumatic, pathological and genetic causes for criminal behavior may be used to undercut the conservative stress on individual responsibility. It will be asked whether the criminal chose his tumor or trisomy and, if he did not freely choose them, how can he be guilty? On the other hand, any medico-genetic theory of criminality necessarily undercuts the liberal doctrine that unlimited social welfare spending is the means of abolishing the causes of crime.

In a rather stimulating paper, Marvin Bressler of the Princeton Sociology Department suggested that the fundamental difference between the liberal and conservative ideologies was one of class outlook. Liberals, he observed, “identify with the losers, are *the theoreticians of lower class failure . . .*,” (my emphasis) whereas conservatives “celebrate the triumphs of the victors and prefer to speak of ‘ambition,’ ‘dedication’ and ‘superior intelligence’ in the manner of the older social biology.”¹³

GENETICS AND RESPONSIBILITY

Discussion of trisomies and tumors raises rather basic questions of redefining the nature of legal responsibility and the areas in which punishment may justly be imposed for crime. The historic origin of

¹² Arthur Koestler, *The Ghost in the Machine*, Hutchinson, London, 1968; Ludwig von Bertalanffy, *Robots, Men and Minds*, Braziller, New York, 1967.

¹³ Marvin Bressler, “*Sociology and Ideology*,” in Glass, *op. cit.*, p. 200.

the concept of responsibility is the evolution of a distinction between the actions a man wills and those he does not—a distinction that seemed irrelevant to primitive and animistic societies in which all misfortune was attributed to the malevolence of spirits, deities or human agents. The McNaghten Rule, proclaimed about a century ago, states that “it must be clearly proved that, at the time of the committing of the act, the party accused was laboring under such a defect of reason, from disease of the mind, as not to know the nature and quality of the act he was doing; or, if he did know it, that he did not know he was doing what was wrong.” This definition of innocence by reason of insanity is clear as long as the words are used without regard to their philosophical implications. Fortunately, the courts have held that knowledge of “the nature and quality” of an act and consciousness of wrong-doing do not imply a philosophical understanding by the criminal of the nature of immorality or crime, but mean merely that the offender knew what he was doing and knew that society regarded it as an offense.

By the McNaghten Rule, the trisomy murderers and frenzied men stirred to violence by disjointed electrical discharges through tumor-damaged areas of their brain would probably for the most part be judged guilty. According to the irresistible impulse theory, they probably would not. Under the modern, latitudinarian American doctrines of criminal responsibility, they would almost certainly go free.

Where is the line to be drawn? Pinpointing of a trisomy shows at best that the crime had a known cause. What about the case of moral monsters, such as the late Heinrich Himmler or the Nigerian army officers who, when they capture Ibo villages, herd the children into huts and then nail the doors and windows shut so they will starve to death? People of this sort are presumably of inferior or socially undesirable genetic inheritance. Whether the predisposition toward crime or moral enormity proceeds from a monogenic or polygenic etiology would seem morally irrelevant. If it can be argued that no one chooses his genes and therefore that no one is ever guilty, then the whole rationale of punishment dissolves.

A restructuring of the insanity doctrine might seek to bypass the entire issue of free will and begin and end its examination of responsibility with the determination of intent. A man who knowingly commits a crime is felonious; a man who unknowingly does so is at worst negligent.

Given determination of intent, the problem of punishment would become primarily one of general deterrence. Society would cease to be preoccupied with the question of whether a man is responsible for a brain tumor that causes him to fly into ungovernable rages, for an addiction to alcohol that makes him feral, or for a polygenic heritage of undesirable mutations that makes him a destructive person. Instead, the pertinent question would be whether the

imposition of condign punishment will dissuade others and whether the dissuasive effect will be sufficient to justify inflicting the penalty. Deterrence need not be restricted to crimes and criminals of exactly the same class. For example, it could be argued that a trisomy murderer's brain is swept by such irresistible surges of violence that not even the certainty of execution would dissuade him from murder. The question would still remain open whether the execution of such offenders would deter sane, would-be murderers from homicide. It would seem safe to assume that men have committed crimes on the theory that they could escape the consequences by pretending insanity.

The ultimately hopeful element in the medico-genetic approach to crime is the long-range perspective of genetic and chemical therapy capable of identifying and curing chronic thieves, murderers and perhaps even those idealistic political figures who commit the really vast genocidal enormities of history. Hopefully, this may some day be done before these people embark on their careers. The vista of genetic reshuffling and tampering with the brain has its horrifying implications, but not, I would think, where these devices are used solely to excise brainstorms of uncontrolled violence and destruction.

Finally the medico-genetic approach has implications for the student of ethnology. What is the comparative distribution of trisomies and other lethal and deleterious mutations affecting intelligence among the races and subraces of mankind? Are there differences in the frequencies of these abnormalities and do they relate to observed psychic differences? Is there any genetic significance, for instance, to the frequently observed prevalence of "physical feminization" among African Negro men, as manifested by the high incidences of male carcinoma of the breast, fragile bone development, knock knees, gynaecomastia and testicular atrophy?¹⁴ Do similar differences prevail in the frequency of brain tumors and head injuries among different races? Calvin Wells has suggested that "aggression fractures" in general are rather uncommon among ancient Anglo-Saxons, Hawaiians, Iranians, French and Peruvians, whereas they seem to have been prevalent among Pueblo Indians of the American south-west, Nubians and Egyptians.¹⁵ If significant frequency differences exist, what are their probable causes and to what extent do they contribute to the explanation of observed psychic differences between the racial groups in question? The inquiry need not be confined to those trisomies, monogenic mutations, brain injuries

¹⁴ H. C. Trowel, *East African Medical Journal*, 1948, Vol. 25, pp. 236; F. W. Vint, *East African Medical Journal*, 1949, Vol. 26, p. 58; J. C. Carothers, *The African Mind in Health and Disease: A study in Ethnopsychiatry*, World Health Organisation, Geneva, 1953, p. 63.

¹⁵ Calvin Wells, *Bones, Bodies and Disease*, Praeger, New York, 1964, pp. 52-56.

and traumas which are believed to cause tendencies toward criminal conduct. The more general rule is that they cause mental deficiency. It is entirely possible that the observed differences in the intelligence of different races will prove to be associated, at least in part, with different frequencies of single-gene and single-chromosome mutations and of brain injuries and organic brain damage.

Mlimo—Lemba or Venda

BY N. A. HUNT

Following the work carried out by the Editor on the Lemba and Venda tribes of Rhodesia more evidence has come to light which supports his theory that these two tribes were among those who were responsible for the Zimbabwe civilization.

The evidence concerns Mlimo, the powerful rain god who is said to live in a cave in the Matopos near Bulawayo. His utterances are heeded with deep respect by Africans throughout Rhodesia and it has always been thought that the oracle or medium through which he (the spirit) spoke was a Mukaranga. It now appears—on very good authority—that the medium is not a Karanga at all but a Venda, which seems to support the Editor's theory that the Lembas and Vendas are the remnants of a once dominant aristocracy.

The office of Mlimo is not held temporarily by a Venda but has always been occupied by someone from that tribe. It seems possible, therefore, that when the Karanga came to Rhodesia they found the Mlimo already in control and that when the Venda or Lemba regime was overthrown the spiritual authority continued to function in the form of the Mlimo.

The fact that the Mlimo is a Venda would seem to explain why Moselikatse and Lobengula did not exterminate him as they did any Karanga they came across—he was not one of the despised Karanga. In fact, far from attacking him the Amandebele "amakosi" sent him gifts—through intermediaries, of course, to save face. To this day the important Amandebele chiefs do not consult the Mlimo directly but contact him through a third party. It has never been understood why the Amandebele chiefs should propitiate, even at second hand, one of the despised Amahole, but if the medium is a Venda the reason becomes more easily understandable.

What the Journals say

Although not always of actual scientific interest in the fields of racial genetics, anthropology and ethnology, many topical issues still within the scope of the related sciences for which this journal exists, especially concerning applied social and cultural anthropology, appear from time to time in the daily Press and other media. The editors feel that for the general information of our readers, it might be of value if we extract from time to time from the Press and other journals matters of this kind as well as any items of more academic interest which might also appear.

Desegregation: Discrimination in Japan

When Japanese intellectuals protest against or bitterly snipe at what they refer to as "Britain's new racial problem," they are correct in Asian eyes. Unfortunatley, their private motives could be analysed in light of the continuation of a practice in Japan itself, which permits 3,000,000 people as "eta" or "the untouchables" to live in 6,000 outcast hamlets isolated from the people by centuries-old discrimination.

These poor people, who differ from their fellow Japanese in no outward respect, are generally ignored by their prejudiced neighbours and denied full freedom of employment, education, marriage or residence.

In the sixth century, when Buddhism came to Japan from China, these people's ancestors were earning their living by butchering cattle and other farm animals for market, a practice soundly condemned by that religion's priests.

The stigma remains with these families today, despite the fact that butchers in present-day Japan who do not come from eta (or buraku) families are not involved in this kind of ostracism.

It was mainly after World War II when the Occupation began that sympathetic peoples learned of the traditional prejudice against this large group of Japanese. Nothing has been done to eliminate the prejudice, despite many well-intentioned moves by the Occupation and the present Japanese Government.

Unable to find acceptance by society, they live in poverty and isolation throughout Japan.

Only recently cities in Osaka Prefecture took the initiative in a move to abolish the old family registers (Jinshin Koseki) system

established in 1872. The registers always contain data indicating the social and religious background of Japanese citizens.

In Osaka, a research institute was inaugurated to study the problems of the outcasts and the horrors caused by the family registers. It is known as the Osaka Desegregation Research Unit.

"Putting an end to segregation will help to resolve the problem to a considerable extent," one of the organisation's leaders explained. "But it won't put an end to our suffering."

Some indication of the feelings of the average Japanese toward the ostracised communities can be realised from the fact that more than a dozen of Japan's prefectures have not responded to the Government's request for the submission of reports on the living conditions of each eta hamlet in their areas.

Not surprisingly, most of these prefectures claim that no such communities exist. "We must be invisible people," complained one eta leader in December. "But they seem to see us at tax time."

Untouchables are waiting to see what the Government is going to do. They have complained that the Jinshin Koseki are still being kept at more than 2,600 villages, towns and cities.

The Daily Telegraph, London, 6th March 1969.

Coloured Youths' Jobs Problem

The Youth Employment Service discriminates heavily in favour of coloured children who receive three times as much of officers' time as white children, it was stated in a memorandum presented yesterday at a hearing in Wolverhampton by the Select Committee on Race Relations and Immigration.

The committee is studying the problems of immigrant school-leavers. The memorandum, presented by Mr Dennis Grayson, Wolverhampton's Director of Education, discusses the problem of Youth Employment officers in dealing with immigrant school-leavers.

"In an all-white society, no one finds it surprising that some come off better than others. There is in fact an acceptance of discrimination and in an all-coloured society, one would expect a similar state of affairs," the memorandum says.

"But place a coloured child and a white child side by side competing for the same job in a mixed society, and you have the makings of the classic problem situation.

"Success for the coloured child is seen on merit. Success for the white child is seen as discrimination."

Many coloured youngsters quickly developed resentments. "A couple of unsuccessful interviews can produce a sullen hostility and a severe deterioration in officer-child relationships. Subsequent

interviews are then often approached with suspicion and apprehension with inevitable results.

"It has to be stated quite clearly that there is a problem but the problem has so far been contained to a very large extent solely by the diligence and assiduity of Youth Employment officers in their day-to-day work on behalf of coloured youngsters."

The Daily Telegraph, London, 6th March 1969.

Milk Allergy Inherited in Coloured Races

Milk disagrees with the bulk of the world's population, a survey carried out by American research workers indicates. They say the problem is common to people of Oriental and Negro extraction, and is probably inherited. In Caucasian races only five to ten per cent of adults are affected.

Shooting pains and abdominal cramps follow when milk is drunk in quantity although small amounts taken in tea or coffee can usually be tolerated.

Dr Shi-Shung Huang and Dr Theodore M. Bayliss, of Johns Hopkins University School of Medicine, Baltimore, tell of their findings in *Science*, the journal of the American Association for the Advancement of Science.

They say that many Asian nations still receive a great deal of powdered milk from private, religious and governmental organisations, and question whether this is doing more harm than good.

"Not knowing the frequency of milk-induced systems in the recipients we should re-evaluate the importance of milk as a source of nutrition and protein during adult life when planning diets for Asians, Africans and other non-Caucasian groups."

Illness occurs because their bodies do not make enough of the enzyme which digests milk. The enzyme is present in infancy, but non-Caucasian races seem to lose the ability to make it in later life.

The Daily Telegraph, London, 4th January 1969.

Immigrants: Britain Bans "Wedding March" Entry

An immediate ban was imposed yesterday on the entry of male Commonwealth citizens coming here to join their brides-to-be.

Home Secretary Mr James Callaghan, announcing the move in the Commons, said: "It seems that marriage is being used as a means of entering, working and settling in this country.

"This abuse of the concession is inconsistent with the general Scheme of Commonwealth immigration control."

The numbers of Commonwealth citizens coming to Britain to be

married have risen rapidly from 500 in 1965 to 3591 last year, when 1676 of them were men.

These were in addition to the 3828 adult males admitted in 1968 under the voucher scheme.

Mr Callaghan added: "In future the admission of husband and fiancés from the Commonwealth for settlement will be restricted to cases presenting special features.

"Men who have been admitted as visitors, students, or for other temporary purposes, will not be permitted to settle here following marriage, save in exceptional circumstances.

Home Office officials know of some cases where marriages have been arranged to secure permanent settlement rights, sometimes without the women knowing the motive.

Daily Express, London, 31st January 1969.

"Racist" Heath

Moscow, Thursday.—The Tory Party is deliberately whipping up a campaign of racial hatred to win votes in the General Election, the official Government newspaper *Izvestia* claimed tonight.

Commenting on Mr Edward Heath's call for legislation before August to secure complete control over immigration, *Izvestia* said the Tory leader has gone over to the views of "the leader of the racists," Mr Enoch Powell.

Daily Express, London, 31st January 1969.

South Africa Acts to Send Bantu Home

Further legislation aimed at forcing Africans out of White urban areas and back to their tribal homelands, is to be introduced by the South African Government during the five-month session which begins in Cape Town today.

... Bantu homelands are not being developed fast enough to satisfy either opposition United party or intellectuals within the Nationalist party. Legislation is being considered which would reduce Africans' rights to hold jobs and live in "White" areas.

Now the Government is also expected to relax its prohibition on private White capital entering the homelands.

The Daily Telegraph, London, 31st January 1969.

Tenser Teenage Race Relations

There have been some local authority attempts to set up multi-racial clubs, notably in Reading and Leeds, but most of these have

failed. In this context Hartley [a young London School of Economics-trained anthropologist] quotes the reaction of a white Birmingham teenager: "If these bleeding wogs come in we go."

"Some boys' clubs may succeed" he said, "because their attraction is mainly sporting." In the sexually-mixed ones the attraction is obviously something else, and, says Hartley, "everyone seems more insecure, more colour conscious, more hostile."

The youth service experience of immigrants is largely confined to West Indian boys: Asian families seem to be very keen on education, and rarely send their children to places like youth clubs, which in their eyes have little or no educational value.

The Sunday Telegraph, London, 2nd February 1969.

Hospitals Deny Race Prejudice

Leading London teaching hospitals yesterday answered accusations of race prejudice in selecting student nurses. The London West Indian Standing Conference is to ask the Race Relations Board to investigate the complaints.

Mr J. W. Goody, clerk to the governors of St Bartholomew's Hospital, said, "Our minimum requirement is five "O" levels. White girls with more and even with "A" levels, have not been accepted.

"We have never rejected a coloured candidate of the minimum academic standard. We get a huge number of applicants from overseas, but many are illiterate."

The hospital has one coloured student nurse, but has had others in the past.

Mr O. R. Cross, administrator clerk to the governors of Guy's Hospital, said: "We can rebut these complaints." There were about 50 coloured student nurses out of the 800 in the hospital group.

The Daily Telegraph, 24th January 1969.

Book Reviews

DARE ME TO THE DESERT

By G. W. Murray. George Allen and Unwin Limited, London, 1968. Pp. 214. 14 plates. 11 maps. Price 42s.

Mr Murray, a Scottish surveyor, gives some accounts of his experiences in the deserts of Egypt and the Sudan.

Particularly interesting is his description of a visit to the ruins of Old Suakin, on the western side of the Red Sea, and now called 'Aidhab, which was a port used by the Arabs for the invasion of Nubia in A.D. 800. The author points out that Ming pottery is found here, some of it bearing an unknown script (p. 61). This has a direct relevance to the civilisation of Zimbabwe where similar Ming ware has been found, and witnesses to the tremendous amount of civilised oriental (as well as Arab) influence once affecting all the eastern coast of Africa.

There is much in this book of like substance and in addition to this it is a highly interesting account of the author's travels in the course of his work.

THE DISCOVERY OF GROUNDED THEORY: STRATEGIES FOR QUALITATIVE RESEARCH.

By Barney G. Glaser and Anselm L. Strauss. Weidenfeld and Nicholson, London, 1968. 12 tables. Pp. 271. Price 55s.

This is a technical book in the field of the social sciences. The basis of Glaser and Strauss's account is to use facts to give birth to theory in a continued process of verified formulation. The publishers claim that "this is the first practical introduction to grounded theory, and presents an effective and adaptable methodology for the conversion of research data into theory".

It will be of interest to sociologists, psychologists, and social anthropologists.

THE BASIS OF HUMAN EVOLUTION.

By Bertram S. Kraus. Harper and Row, New York, 1964. Pp. 384. Price \$6.50.

This volume was written to give the lay reader a basic understanding of human evolution. The author's prime concern is with development of concepts rather than with specific facts. It draws upon the work of major authorities in the fields of physical anthropology, genetics, ecology, and palaeontology. The early sections of the book explain man's place in the animal kingdom, according to the modern system of classification, and give a brief summary of geochronology.

In the excellent sections on evolution and genetics, the author explains statistical methods in an informative and easy to follow manner, which is rarely attempted in introductory books on this subject. The chapters on human anatomy are equally as good, giving the reader an explanation of the various anatomical nomenclatures of the bones and teeth. In his survey of the fossil record, Kraus summarizes the important findings and the differing theories of human and primate evolution. He also discusses the adaptations the primate skeleton has made to assume an erect posture, and the disadvantages which have come as a result.

The author also discusses the effects of culture on human evolution. Man is no longer selected by his natural, as much as by his cultural environment. This process has a dual effect. It may be beneficial in the sense that it has

broadened the range of variation, but it also has allowed many disadvantageous conditions to survive and be bred into the species. In the long-run this may eventually weaken it.

In his survey of race and race formation, Kraus criticizes Coon's interpretation of the responses of related sub-species to different environments in his work *The Origin of Races* (1962). The author contends that Coon's theory disregards certain fundamental principles of evolution. However, the reviewer must beg to differ. Kraus's main objection is Coon's contention that the various races of man evolved from *Homo erectus* to *Homo sapiens* at different times which, according to Kraus, is without precedent. This is directly contradicted by the fact that parallel evolution is extremely common, especially in the primate order. Kraus himself states (p. 134) that environment influences evolutionary rates.

Kraus's answer to the problem of human and racial evolution is to place all "erect, bipedal, culture-bearing" forms into a single species. This is contradicted, however, by the great differences in brain size and other factors between modern man and the australopithecines. Kraus points out that where one draws the line between species is a delicate matter, and that evolution proceeds by small steps not sudden jumps. However, the differences between *Homo erectus* and *Homo sapiens* are great enough to distinguish them as separate species. The reviewer feels that Coon is justified in using cranial form to determine evolutionary grade and tooth morphology and facial flatness to determine racial affinity.

The author's view of racial differences in mental traits is of particular interest. Kraus states that it would be a miracle to prove two populations statistically identical. However, even when significant differences appear, the author contends that one would not be justified in using them as proof of racial differences in intelligence. Unfortunately, the author does not give the statistics to which he is referring. He merely cautions the reader to be critical in accepting them. One must be cautious in accepting any statistic, regardless of what they are intended to prove. However, an overlap of only 15 per cent in I.Q. between Negroes and Whites, as found by Shuey, Tanser, and others, is significant in statistics and in reality. McGurk has shown this difference to persist even when socio-economic factors have been equated. It is totally unjustified to state, as the author does, that these studies are a vicious misuse of evidence and that they prove nothing. While this book contains certain basic errors, there is also much else that makes it interesting and useful.

FRANK MIELE

HISTORY OF CHRISTIAN NAMES

By Charlotte M. Yonge. Macmillan and Company, London, 1884.
Republished by Gale Research Company, Detroit, 1966. Pp. 476. Price \$13.50: £5 12s. 6d.

This is a much needed reprint. Charlotte Yonge's work is of a profoundly deep and scholarly nature, tracing the origins of the names to their linguistic roots in the Sanskrit and Semitic languages and delving into folklore and ethnology at all points.

Whether she is correct in suggesting that Magnus Barefoot, King of Norway, received his name from walking unshod over red-hot ploughshares (p. 166) may be doubted since the probability is that he was killed, having derived his form of dress from his Celtic mother's stock, and so went barelegged.

It is suggested that while among the Northern peoples a family's land was allodial—that is, all had an equal right in it—there developed the system of rewarding a warrior from his war leader with a fee of the spoils. This fee gave rise to the word *feh-od*, a possession gained by personal service to his lord, which in turn gave rise to the feudal system. (p. 375).

This citation will indicate how in discussing the origin of names, the writer throws light on matters of important ethnological interest.

KIKI: TEN THOUSAND YEARS IN A LIFETIME.

By Albert Maori Kiki. The Pall Mall Press, London, 1968. 16 illustrations. 1 map. Pp. 190. Price 35s.

This book is an account of Maori Kiki, born in a partly nomadic stone-age culture in New Guinea, who moved through thousands of years of time to become founder of a New Guinea political party demanding home rule from the Australians.

THE TROUBLESOME PRESENCE

By Eli Ginzberg and Alfred S. Eichner. Free Press of Glencoe, New York. Pp. 339. Price \$6.95.

Ginzberg and Eichner trace the history of the Negro in America from the colonial period up to the present. When the first slaves arrived, the colonists regarded them as inferior beings and hence felt justified in enslaving them. The differences between the English colonists and the Negroes were so great, not only physically, but also in terms of cultural heritage, that the conclusion of inherent inferiority was natural. Although Christian Negroes were considered free for a time, the laws were soon changed so that only those who were Christians before they arrived in America were free. None the less a small group of free Negroes did exist, though they were often treated no better than were the slaves, and many times worse, especially in the North.

For various reasons the colonists began to oppose slavery prior to the American Revolution. One of the prime reasons was the fear that the slaves would some day revolt, especially as their population had been increasing rapidly. Laboring Whites in the North often complained of their jobs being taken away by Negroes. In the South, small farmers were often forced out because they were unable to compete against the large slave-holding plantations. The main opposition was to the slave trade, which many hoped if abolished, would be the first step toward freeing the Negroes and eventually removing them from America.

When the revolution occurred, the fear of slave revolt became greater than ever. Washington and many others opposed the use of Negroes in the army. This led many slaves to join the British, who treated them no better than their old masters. Most of them merely ran away. Towards the end of the war, however, the colonies were forced to use Negroes in their cause. Some of the slaves believed that this would lead to freedom. Very few of the colonists, however, would have held that the Declaration of Independence pertained in any way to the Negro.

Ethnological Elements of Africa

By R. GAYRE OF GAYRE

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